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JUL 12 1927

Mountain Life and Work

Volume III

July, 1927

Number II

Conference Number

Some Shifting Aspects of Our Problem	<i>James L. Robb</i>
Our Mountain Health Problem	<i>Dr. J. A. Stucky</i>
Lost, a Child	<i>Judge Charles W. Hoffman</i>
What is the Problem of Mountain Agriculture	<i>Dr. Thomas Cooper</i>
Handwork for the School and Home	<i>Edward R. Worst</i>
The Public School in Relation to Mountain Welfare ..	<i>Miss Mabel Carney</i>
The Church and the Acid Test	<i>J. W. Hatcher</i>
The Evolution of a Church School	<i>Miss Anna Belle Stewart</i>
What Shall We Do for Recreation	<i>E. A. Kilbourne</i>

Published Quarterly by Berea College, Berea, Ky., in the interest of fellowship and mutual understanding between the Appalachian Mountains and the rest of the Nation.

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Mountain Life AND Work

Volume III

JULY, 1927

Number II

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Issued quarterly—January, April, July, October
Subscription Price \$1.00 per year. Single Copy 30c

Entered at the Post Office at Berea, Ky., as second-class mail matter

Address all communications to
MOUNTAIN LIFE AND WORK
Berea, Kentucky

"THE BEST YET"

The Fifteenth Annual Conference of Southern Mountain Workers was held March 29-30-31 in Knoxville, Tennessee—"the finest and most helpful Conference that ever has been." The one hundred and seventy-five who registered, and the many who did not register, despite the urgent requests from the chairman of each session, will all agree that it was a success beyond a doubt. Everyone seemed happy, interested, stirred by the speakers, whether he agreed or not, and glad to be a part of so live a meeting.

The spacious and homelike rooms of the lovely new Y.W.C.A. building, which had so generously been offered to us during these days, could hardly hold our numbers the opening evening when Mr. Robb spoke on "Some Shifting Aspects of Our Problem." The following morning, during Dr. Stucky's splendid

address on "Our Mountain Health Problem" and Judge Hoffman's very stirring one "Lost, a Child," it was necessary to overflow into the hall. So soon we had outgrown our new home where all had been so comfortable with rooms for weaving exhibits, small rooms for round tables, tea room and cafeteria all under the one roof. Very gratefully, however, we accepted the invitation to hold the rest of the meetings in the Second Presbyterian Church, just one block away. Here there was room for all.

Each session was full of interest. The only trouble was time. Everyone wanted to discuss and the chairmen had to be very severe, rapping down speakers from the floor at the end of three minutes. The questions were vital to all! What is the problem of mountain agriculture? What is the relation of the public school to mountain welfare? What shall we do for recreation? What shall become of the church school? Is the church meeting the acid test? We were fortunate, indeed, in having these problems put before us by Dean Cooper, the Director of the Extension Department of the University of Kentucky; Miss Mabel Carney, a well known authority on rural education; Mr. Edward Worst, who although connected with the Board of Education of Chicago has been interested for many years in the handwork of the southern mountains; teachers and directors of mountain schools. It was eleven o'clock when the round tables on health, fireside industries, agriculture and adult education finally broke up, and this after a long day of three sessions.

Thirty-seven schools, many community centers, hospitals and churches represented eight of the nine states in the Southern Appalachian region. There were delegates also from Illinois, Ohio, Pennsylvania, New York, New Jersey and Washington, D. C. There were represented thirteen denominations, Teachers College of Columbia, State Universities, State Extension Departments, a State Welfare Department, American Red Cross, Child Welfare League of America, Children's Bureau,

Continued on Page 43

EVENING SESSION—MARCH 29, 1927

Rev. Isaac Messler, Chairman, Presiding

This conference has come to be one of the fixed events of the year. Just as to some of us who used to play football a few years ago, fine October days and the smell of burning leaves suggest football, so some who have followed this conference through fifteen years have a peculiar "feeling in their bones" when the first of April comes around, a get-together feeling.

Several years ago our organization suffered a great loss in the death of Mr. John C. Campbell, and we thought its days were numbered. But a few stood firm and determined that it should go on, and today it is stronger than ever. We still have great problems before us, but they are not overwhelming.

Your officers thank you for your support in the past, and trust that your loyalty to the conference will continue.

We notice that its scope is being broadened in various ways: some other organizations are holding meetings in connection with ours. We are glad to see it grow in usefulness and service.

**SOME CHANGING ASPECTS
OF OUR PROBLEM**

James I. Robb, President, Tennessee Wesleyan College, Athens, Tennessee

What is our mountain problem? You will recall the story of the five blind men who were endeavoring to describe an elephant. One of them approached the elephant and felt its leg. He described an elephant as being round and tall like a tree. Another felt of the elephant's ear. He described an elephant as being like a big fan. Another felt of its tail. He described an elephant as being like a rope. Another put his hands on the elephant's body. He described an elephant as being a big flat surface like the side of a house. Another felt of the elephant's trunk and said that the elephant was very much like a big snake. All five were right so far as their information went, depending upon the angle from which they approached the elephant. So it is with us mountain workers, I take it, as we deal with the mountain problems. The farm agent will say that the problem is chiefly one of agricultural development. The health workers will

affirm that it is chiefly a question of health improvement. The teacher will avow that he is confident it is purely a matter of education. And the religious worker is equally positive it is a question of religious development. All are largely right. The truth is, it is a problem of all these taken together.

To my mind the chief value of these annual conferences is the opportunity they afford for exchanging points of view and for enlarging our individual knowledge of what conditions exist and our conception of what is needed to best serve the section.

To repeat, what is our mountain problem?

In order that we might have the judgement of the leaders in mountain work today, I addressed a questionnaire to some of them. Fourteen, from five different states, replied. The questions were grouped under nine heads: Agriculture, economics, education, health, home, population, roads, social conditions, and general conditions. As these are taken up and the questionnaire answers given, I shall supplement with further information taken from the census reports, the Blue Book of Southern Progress, and the statements of state officials.

AGRICULTURE: Nine of the fourteen report that agricultural conditions are improved, due to the influence of county agents, extension work of state universities and other schools, teaching of agriculture in the schools, and improved transportation. Three see a diminished interest in agriculture, caused by the attraction of industrial centers. The census reports show that the mountain counties of Tennessee had nearly twice their proportional share of the decrease in farm land (1910 to 1920), that is, 21 percent of the counties had 37 percent of the decrease. However, this fact does not contradict the statement about improvement, for no one could be benefited by the cultivation of unprofitable mountain land.

ECONOMICS: Some communities are reported as being better off economically because of mining developments and good roads. Other communities, depending primarily on agriculture, vary from "slightly better" to "worse." To a certain degree the mountains have shared in the South's great advance during the past



Going to Mill

twenty-five years, 1900 to 1925. The value of Kentucky's mines, quarries, and oil-wells was in 1925 twelve times as much as in 1900; Virginia's furniture manufacturing increased 4,200 percent in value; the manufactured products of North Carolina have increased eleven fold; Alabama spent 47 times as much on roads in 1925 as in 1900; the school expenditure of West Virginia increased 1000 percent. During this same period the highest increase in the value of the agricultural products in any of these states was only 4 $\frac{1}{2}$ percent, in North Carolina; and in two of them, Kentucky and Georgia, it was less than 3 1-2 percent. Hence the mountains have improved economically only as they have shared in the industrial development.

EDUCATION: In this field improvement is very closely related to that in two others, economics and transportation. Better prepared teachers, better school houses, longer school

terms, consolidated schools, and county agricultural high schools with Smith-Hughes teachers mark progress in some communities. In North Carolina one-half the rural school plant has been scrapped and rebuilt in the last five years, yet "thousands of children attend schools which are scarcely distinguishable from the institutions which their forebears attended." In Virginia, "the mountain counties on the whole are on a par educationally with the rest of the state." Kentucky reports that there is only one county in which there is not now located a secondary school, either public or private, whereas "prior to 1908 there were fewer than fifty high schools in the state and all were located in cities." In fifteen years Tennessee's high school enrollment increased over 600 percent, and its graduates 1200 percent. Alabama's high school enrollment doubled in five years, and the percentage of teachers with professional certificates increased from

3 percent in 1920 to 50 percent in 1924. (These figures are for each state as a whole. Probably it is safe to say that the mountains' share in this progress is directly proportional to the economic advance in the various sections rather than to the need and school population.) Census reports show that in nine mountain states the percentage of the population over ten years of age that are illiterate averages 11.6 for the state as a whole, as compared with 9.5 for the mountain area alone. (One must remember, however, that the total state illiteracy figures include the negroes, of whom there are very few in the mountains.)

HEALTH: Nine of the fourteen questionnaires report improved health conditions. Some of the causes of improvement are instruction in schools, clinics, care for cripples, some few county health nurses, extension health programs carried on by church and settlement schools, and use of vaccination and antitoxins. Others report no improvement except in the more developed communities; one person is very pessimistic—"I don't see how things could be much worse." Manifestly there has been progress, but there is great need for more.

HOMES: Girls are receiving more training, and better trained girls make better homes. More rooms, toilets, yards, flowers, and better water supply are among the improvements noting more furnishings. "In the more developed sections along the railroad and in the centers of population manufactured furniture, phonographs, radios, cheap cars, etc., make their appearance. Sometimes I fear that the introduction of the luxuries and non-essentials has been at the cost of the substantial and the essential. Some merchants tell me this is the case." Some see very little progress; another says, "not much, yet where schools or mountain settlements are located, the surrounding community shows improvement." Probably the truth is that the standards of living are slowly rising.

POPULATION: In the decade from 1900 to 1910 the increase in the mountain section averaged 42 per cent more than that for each state as a whole; in 1910-20 it was 25 per cent more. The census reports of 1910 and 1920 show an increase in the mountain section of all Appalachian states except Virginia. The aver-

age is 13.4 per cent. The increase of native born of foreign parents is 22.2 per cent, but that of the foreign born is only 2.4 per cent. The increase is seen chiefly in the growth of towns, mining and manufacturing centers, with a consequent drain of population from adjacent farming areas. In Tennessee, from 1910 to 1920, some mountain counties gained as units, but lost in certain districts; in others, the county as a whole shows a loss. Industrial development is relieving the situation of overpopulation in certain areas.

ROADS: Good roads are building or have



Mountain Polling Place

come in certain sections, while other sections are untouched. Substantial progress is being made, but anyone acquainted with the problems of building roads in the mountain counties knows that for a long time to come there will be many areas still shut off from those things which good roads bring in. How do improved roads affect communities? Where they have come marketing is easier. Very few people stay at home as formerly." Other results are the breaking up of isolation, increasing travel, and "carrying" children to consolidated schools.

SOCIAL CONDITIONS: In this more than in any other field is there hesitancy to proclaim progress. Change there certainly is. More co-operation, more clubs, new and varied interests, less loafing, less lawlessness are seen by some. Another says the ways of modern life will become the mountaineer's ways—"That may not be an unmixed benefit. But whether we like it or not, the change is inevitable. There is no

July, 1927

MOUNTAIN LIFE AND WORK

Page 5

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power on earth can stop it." Another writes, "To me, the greatest danger is the rapidity with which the country has opened up. I can not see how people possibly can adjust themselves to the decided change." On the prohibition



Thirty Miles from the Railroad

problem, some report less drinking and moonshining; one or two report that traffic in liquor has increased since national prohibition because of the increased profits to be made.

GENERAL CONDITIONS: Among the new problems noted by some of these leaders in mountain work are: Those "arising from shifting population and transition"; "a small town problem now instead of a mountain one;" "autos have broken up isolation and increased temptations;" "young people are not uniting with the church." One leader writes, "In our section the peculiar problems of the mountains seem to have been merged in the more general educational, social, and religious problems of the country."

Many needs still exist, of course, and are still to be met. Isn't there significance and understanding in this very old thought voiced by one who knows and loves the mountains and mountain people? "Nothing can ever be so significant for the mountain people as constant, quiet contact with friends and teachers living among them—who have had wider experience, and who are modifying day after day in unnoticed ways, the ideas and standards of the mountains."

CONCLUSIONS: As a result of this very hurried and most inadequate study, I have ar-

rived at two conclusions which I shall give you for what they may be worth.

First: That the agencies which have been at work these many years, together with developments over which they had no control, have succeeded in breaking up the former isolation of many sections of the mountains and in bringing the mountain people into touch with civilization. Where this has been accomplished, the problem is to help them to choose and cultivate the richer, finer parts of this civilization and to see that they shall not be content to accept the superficial and the tawdry. Instead of calling for fewer workers, less skill and less funds, this task will call for more workers, greater skill and greater funds. But it will be worth it.

Second: That there is a definite and urgent need of a thorough-going, complete study of present day conditions and developments in the Southern Mountains, upon the result of which the various Church Boards and other agencies could base a program for the new day. It occurs to me that some foundation or individual—possibly Mr. Henry Ford, who has recently manifested some interest in the section—might be prevailed upon to undertake such survey.



Difficulties of Transportation

This Conference might do well to consider initiating the matter.

Then, given trained leaders, a sound program, and the fine sturdy mountain stock as a base upon which to build the finer things of our civilization, you will have a product that will master all conditions it may face.

MORNING SESSION—MARCH 30, 1927

Rev. Franklin J. Clark, Presiding

OUR PUBLIC HEALTH PROBLEM

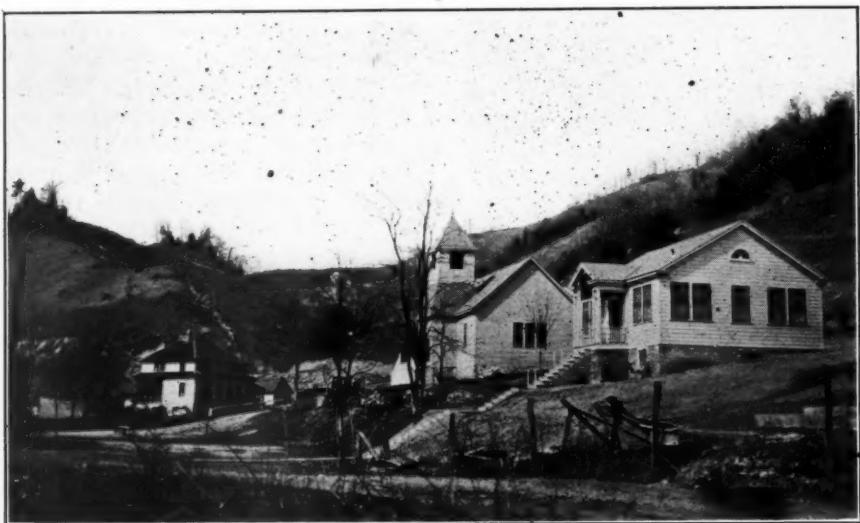
Dr. J. A. Stucky

Before the chairman begins to time me, I want to tell you how delighted I am to be with you. Ever since your first meeting I have planned and wanted to come, but this is the first time I have really got here.

I also wish to say a word about Mountain Life and Work. I believe this magazine is go-

I'll be the worst disappointed doctor you ever saw in your life.

Unfortunately, you have given me a big subject, Our Public Health Problem. I am wondering what concrete suggestion I can give you who are doing things. My task is harder because some of you are just beginning, and some of you have been in the mountain work for years. Some of the "quare women" are here. They ought to have, and will have, I be-



Community Center: Workers' Cottage, School and Dispensary

ing to do great things for the mountains. We have reached the point where we can turn on the light and tell the whole country about these Anglo-Saxon, mountain-locked, one-hundred percent Americans. And this is the purpose of Mountain Life and Work, a magazine, "published in the interest of fellowship and understanding between the Appalachian Mountains and the rest of the nation." You ought to see the editorials about the magazine that are appearing in some of your leading daily journals. This morning I handed Miss Dingman, the editor, two of them that came to me by special delivery last night. If we don't have an increase of between three hundred and five hundred subscriptions within the next sixty days,

lieve, a front seat in heaven, and the rest of us will keep the flies off—if there are any flies there. But there are more than flies to trouble those who work in the mountains.

I won't trace the history of the first clinic, but will begin with conditions as they are today. As a basis of health in the mountains, we need physical education. From my own experience and from others' reports, I am convinced that we are neglecting this work. As teachers and workers we must remember that the average child is born healthy. Health is nature's greatest gift to humanity. The People's League of Health in the United States tells us that there is little to fear from heredity, that more than 80 or 90 percent of our people are born healthy.

Perfect health, just think of that. That is what we inherit. Since heredity and environment are the two big factors in our lives, our job is to control the environment. Proper nourishment and education will largely control any inherited tendencies, physical or mental.

The state and the human body can be compared in some respects. Law and order are the bones; roads and transportation, the arteries and veins; the schools and churches, the brain and nerves. But the body is the more perfect organization. Nature and Nature's God don't make mistakes. And there is this further difference. When you break the laws of the state you may get by; the judge or jury may let you go. But when you disregard Nature's laws it is quite otherwise; the law breaks you. God may forgive you, but Nature does not. You reap what you sow.

The Good Book says people are destroyed because of lack of knowledge. And so it is. The lack of knowledge and discretion on the part of parents in the care of themselves and their children is the cause of most disease, deformities, deficiencies, and pre-natal deaths. I know I have been thought a crank for years because I have made this statement. But there is more thought and care given to automobiles and radios than there is to the human body. You know more about your Ford than you do about your body.

Too frequently trouble begins before birth, and we ought to do more for the women on the hillsides who bear the heaviest burden of the race, childbirth, in addition to their other burdens. But more often the trouble begins after the babe is weaned. There is no trouble with babes from birth until they are weaned. We hear nothing of cholera. The diseases of infancy now cannot be compared with thirty years ago. We have stopped the trail of the white hearse. Now we must learn how to feed children, how to care for them after weaning.

From the standpoint, both of economics and humanity, the duty of the school is to lessen disease and to recognize the fact that the greatest handicap of the mountains is ill health. All children take colds, get the sniffles, and have headaches. Why? Is it because the tonsils are diseased? No, it is because they have eaten too

much trash, and the tonsils are the point of least resistance. There is more intemperance in eating of improper food combinations, and so-called foods, than is caused by alcoholics. God hasten the day when we will do away with the soft-drink stands and the carbonated drinks. The average refined sugar is another article of consumption that has little or no nourishment, while ordinary white flour is about like so much second class talcum powder. There is more real nourishment in one slice of bread made from whole wheat than there is in two-thirds of a loaf made from beautiful snow white flour. These are facts. Science has



The Daily Dozen in the Mountains

made greater progress in the last five years than any other field. It has tried all things and proved all things. The importance of proper diet cannot be exaggerated.

A rich man in Pittsburgh asked me what I would do with \$25,000; if I would build and equip a hospital. I replied that I wouldn't but would invest the money in cows and give them to needy mountain families because the children need milk. They also need eggs and whole wheat flour. In this connection I might say that there has been recently formulated a standard cereal, made of 45 percent wheat, 15 percent unpolished rice, 25 percent yellow corn, 15 percent oats, all ground together and not sifted. It is called Wryco. Such foods, containing all the food elements of the grain, are needed instead of our over-refined products like white flour. What we need now is a dietitian in every school and in every home too.

Therefore, let us work for better physical education. Especially let us stress the impor-

tance of diet and the right feeding of both children and grown-ups. (We can begin with ourselves). Thus we can largely prevent disease.

Fifteen years ago, when we were fighting trachoma and some thought Appalachia would have to be quarantined, I made the statement before the American Medical Association at Minneapolis that the mountain health problems were to be solved by the physician, the school teacher, and the trained nurse. I have no reason to change that statement today. The problem of trachoma is practically solved. And as these three agents work to control pre-natal conditions and environment, especially diet, the other problems will be solved.

DISCUSSION

Dr. Frances T. Bradley

As a woman who has spent weeks and months at a time in visiting many rural homes I want to say to you that, regardless of inheritance, your children and mine would be the same as mountain children if they were placed in typical mountain homes and ate fried hog meat and corn bread. I believe they would be found with a tendency to adenoids, large tonsils, etc. These conditions are found not only in the mountain regions but also in the lowlands. I believe if your children and mine were herded into the little cabins, shut up in the tight rooms that these children usually occupy, sleeping with other children with diseases, they too would be found susceptible to hook worm, tuberculosis, trachoma, and other diseases. Our rural children should be the finest that are being produced in this country. They have all the natural advantages. True, they lack some advantages that city children have as a result of their contact with civilization, but they are protected from many harmful forms of recreation that come into the lives of the city children. In the long run I think rural children are better off.

Trachoma is by no means limited to the Appalachian region. There is just as much trachoma in the Ozark mountains and the Rockies, for the people in those places also suffer from combinations of poor nourishment and general bad environment. Just a word in regard to

trachoma as an infectious disease. Right here on this side of the Blue Ridge mountains I could show you a young man who was left a widower with a young child. He married a woman with a case of trachoma and the man and the child both developed it. I know of another case where the wife was a superior mountain woman. As a result of trachoma, two children are totally blind and another child can barely see. Out in the Ozark Mountains there was the case of a teacher who brought the disease to children not yet old enough to go to school. The pity of it is that in the out-lying districts they have not the equipment nor the facilities to operate.

It is your fault and mine that these people are getting this disease. We have failed to get to them a definite conception of public health. We need more than good doctors and good teachers. We must first convince every man that he cannot rear a family unless he has a cow in the backyard and a garden to furnish vegetables. We have got to convince the mother that these are necessary.

How can we popularize cleanliness? How can we get them as eager to get a seed catalogue as to get a Montgomery Ward catalogue? We must help these people to see beyond their present horizons. They know only how they are living; they don't know how people are living out in the world.

Mr. J. W. O'Hara, Superintendent Baptist Mountain Schools, Baptist Home Mission Board, Asheville, N. C.

I am Superintendent of 28 schools in nine different states. I find that the problems mentioned this morning are common in my whole territory. They are in the Ozarks as well as in the Blue Ridge. We are seeking to solve some of the problems by the introduction of home economics departments in our schools. We have had eight schools provided with equipment for this teaching in the past two years. Some of our teachers are not only teaching home economics in the schools but they are giving health instruction to the rural schools in the country, putting on health programs, giving suggestions as to diet, and doing other

July, 1927

MOUNTAIN LIFE AND WORK

Page 9

things to counteract some of the bad conditions.

We have perhaps 56 pupils in each of these schools every year. Half of them are girls whom we are training for motherhood and home-making. I think perhaps we are getting at the problem effectively in at least a portion of the territory.

Mr. I. D. Richardson

Madison School, Madison, Tennessee

We are deeply interested in the health problem. We are satisfactorily conducting our school on a plan of health for the benefit of the public. We give them an idea how to choose foods. I believe that if a man eats right he will be right physically. Health has a great deal to do with morals. If you build a house of brick, you have a brick house. If you build a house of stone you have a stone house. So we need to build carefully this physical house in which we live—we need to give attention to our diet. I am convinced that if people are well nourished, if they are given enough food to get calcium, iron, etc., they will not have trachoma. They will be in a position to resist the disease. We have schools here and there throughout the mountains, in both rural communities and cities, to educate people how to prepare food and how to choose food. Disease has no place in our lives, and if we can eat right and drink right, then we should have health.

LOST, A CHILD

Judge Charles W. Hoffman
Juvenile Court, Hamilton County, Ohio

As the time is limited, I will take very little of it for introductory remarks. I would like, however, to say two or three things. First, my subject is rather indefinite. Second, I apprehend that what I shall say will be no more than a continuation of what has already been said by Dr. Stucky and others. I would like to qualify his statement about the trained nurse by this: She should be a trained *visiting* nurse. And last, a word about the effects of heredity and environment. I used to think I knew

something about this, but I feel less sure of my knowledge than I did twelve years ago when I started. I have eliminated the idea of heredity in our work. It is only an excuse to satisfy our consciences.

As I am dealing with children who are supposed to be delinquent, it is to the delinquent child that I wish to call your attention. What is a delinquent? He is the child that is ill, misunderstood, uncared for, lost. Despite the Workmen's Compensation Laws to take care of the child laborer in industrial accidents and despite the clinics of every character scattered over the country, the children who come to us are ill. In 1918 we passed 175,000 homeless boys through courts; 50,000 of these did not know proper care and treatment. How many thousands of children are misunderstood, thousands that are being tried as ordinary criminals in our police and criminal courts! And so far as I am concerned, there is no difference between these children who get into court in Cincinnati and those who are lost but who do not get into court.

Lots of people do not understand the juvenile court. It is not a court of discipline. It is not like the Cincinnati city court, but is founded on different principles. It embraces all children of whatever character and description. It is founded on the principle that children are not absolutely responsible for what they do, only relatively responsible. This great principle of the juvenile court is the finest bit that was ever incorporated into the American law. Without this the organization would never have become the vital force throughout the country that it is, for today juvenile courts are established in every state in the union except one.

In my opinion, the responsibility of the Juvenile Court in Cincinnati is to keep children from entering upon a life of crime. We aim to abolish law so far as children are concerned, and yet we are not going to neglect them. We place the child in the hands of some organization to keep him from entering a criminal life. Our court, therefore, acts as a clearing house, handling every year about two thousand cases. What would you do if every year you had passed into your hands the destinies of two thousand children? It is no little responsibility.

What is the cause of this responsibility? Where do these two thousand children come from? Let me repeat, the delinquent is a child that is ill, misunderstood, uncared for, lost. So far as the psychological effects of such conditions are concerned they are no different in Cincinnati than they are in the mountain region. What is the effect of illness on conduct? The child that is ill is irritable and unsocial, or antisocial. He cannot think right; he lacks a normal outlook on life. All these symptoms develop to such an extent that he breaks a law. He is first condemned, perhaps by bad ventilation or malnutrition, and then often destroyed by the penalty society imposes.

When the child gets into school he can't keep up with the rest of the class. He believes he is slow and lacks ability, and he soon accepts the condition as absolute. When he gives up, he is labeled a lazy child. Dr. Wile, who has made an investigation, says there is no such thing as a lazy child either mentally, morally, or physically. The child fails in school because he is in competition with those beyond his ability. Once he realizes this and begins to pick things up, he will be confronted with problems as great as any which ever confronted any adult in the world. He will try to answer questions as best he can, according to his handicapped mentality. Sometimes in play with the others, something gets away from him. He will go home, sit in the corner, and think of running away. His masculine attitude is that he is going to do something; he will show them that he is somebody; he will attract attention. Should society destroy a child because of this state of mind? Such children are brought to us by the hundreds each year—and they are the same as other children.

In 1925, 95,000 children failed in the grades in the state of Ohio. There were as many others who went ahead on condition that they could carry the work. Twenty-five per cent did not get through, and 25,000 children were obliged to be demoted. Of this group, even those who do not become delinquent, become undesirable citizens in the community. There is a great work to be done.

Where do these children come from? Go to the homes where you have hostility and you will find the origin of such things as these.

There is always a little bit of coarse humor in people's talk about divorce, but if they would just abolish or forget divorce, they would understand what hostility in the home means. Follow these children up through the schools, to the juvenile courts, to the police courts, and finally you will find them in the criminal courts.

What does it all mean? We must devote our time to the building of lives. It is our business and our purpose always to confer life. We are using every organization possible to do this. (Only last night it was emphasized that the teacher must help. You must make this problem your problem.) Unused detention farms are being taken over and turned into public schools to which the children are sent. We do not disgrace the child. Our critics say, "You must punish. If you don't punish, the child will become a criminal." Well, my answer to this is that during the last seven years I have not sent any girl to the Industrial School at Lancaster, Ohio. To such institutions should be sent only the few exceptional cases which thorough and careful scientific investigation shows to be incapable of ever becoming good members of society; and these should never be released.

I don't know how to administer punishment. It is the last measure that should ever be employed. It is ineffective, and as injurious to the user as to the person upon whom it is inflicted. I will not hurt a child. I will not cause a child to be hurt if society can be protected in any other way.

A DEMONSTRATION IN SOCIAL SERVICE

*Elizabeth Smith, County Welfare Worker
Cherokee County, North Carolina*

I have been asked to give a report of the methods and results of a project in rural organization in a mountain county of North Carolina, made possible by the cooperation of the Laura Spelman Rockefeller Memorial with the State Board of Charities and Public Welfare and the School of Public Welfare of the University of North Carolina. Four county demonstrations covering a period of three years are being undertaken to show what can be done in two rural and two urban counties. The aim

of this particular experiment was the establishment of a department of public welfare in a county where previously no well equipped public or private social agencies had been organized to deal with social problems. Since this demonstration is still in progress, only a tentative report can be made, with chief emphasis upon methods rather than results. The time at my disposal is too brief for more than a summarized statement of the general situation, with special attention directed to those phases of the work which seem to throw light on the problem of rural organization.

Cherokee County is located in the Blue Ridge belt, with an area of 460 square miles, and a population of about 18,000, practically all of whom are native born white Americans, of so-called Anglo-Saxon ancestry. The county ranges in elevation from about 1300 to 5000 feet above the sea level. The more mountainous northern part is sparsely settled and very difficult of access. In the southern section there are three river valleys, two of which are traversed by branch lines of two railroads and one good state highway. There are only two towns, the county seat, with a population of about 2700, and a slightly larger town which serves as the trade center for another part of the county. The vast majority of the people live wherever the land can be cultivated. In general, those living in the broad fertile valleys are prosperous and progressive, while in the more mountainous section the struggle of life is hard and there has been but little improvement in conditions.

Agriculture and the cross-tie industry are the only sources of income. The poor roads and rough country have made the consolidation of schools—even though consolidation is the state wide program—seem impracticable. The county has sixty-three one- and two-teacher schools, and a high school in each of the two towns. Three years ago the county employed an agricultural agent. No provision has been made for a full time health officer or a public health nurse. Prior to the inauguration of this experiment, there was no recognition of need for organized social service. The churches were perhaps the most influential organized groups in the county, in spite of the fact that those in the rural districts had a difficult time

to maintain their existence. This county, lacking in financial resources and separated from the eastern part of the state by a mountain range, had failed in many ways to keep pace with the progress made in the more favorably located counties.

The problem of outdoor relief by the county was the first one tackled. The promiscuous relief-giving by the County Commissioners to so-called needy families was creating a lot of dependents, living entirely off of the \$10.00 or \$15.00 paid them by the county. After a few months of my careful checking and reporting to the County Commissioners on families they were helping, the Commissioners discontinued their giving of petty outdoor relief and turned over to my department all appeal for financial aid. Through this action the door was opened for the inauguration of much needed work in the field of family welfare. Under ordinary conditions a social worker would have seized this opportunity to build case records and in this way demonstrate the value of a county department. I felt, however, that my first task was to make myself known in the county, and I therefore refused to bury myself in a mass of case work detail which would have taken a major portion of my time. While not neglecting emergency cases, I placed chief emphasis upon getting acquainted. I sought every possible opportunity to give talks in churches, Sunday schools, and other gatherings, wherever a hearing could be secured. I visited people of influence in their local communities to inform them in a friendly way of the nature of the new work being undertaken, and I took pains to keep items in the county papers concerning the plans and activities. The matter of chief importance, I believed, was to overcome the handicap of being an outsider, a fact which made people unwilling to follow my leadership. My plan was to achieve a status for myself and thereby create a good will for the work I represented.

To carry this out, I found it necessary to do a lot of work entirely outside my own professional field, such work as aiding the County Superintendent of Schools with his budget, and teaching for him in some of the remote rural schools when the teachers were out for a day or two because of sickness. This gave me an

opportunity to study the deficiencies of these schools and by tactful suggestions to help some of the districts secure better equipment and improved teaching personnel. This active interest in the problems of the County Superintendent won his support for my work.

The state law requires the County Superintendent of Welfare to enforce school attendance. This was a hard problem in a county where no one had ever interfered with the assumed rights of the "Pa's and Ma's" not to send their children to school. One difficult task was to get the rural teachers to send in their reports of unlawful absences. On account of prevailing public opinion they declined to do this. After much effort the interest of the Board of Education was aroused and they agreed to enforce the state law by not signing the salary vouchers of the teachers unless these reports were made. This settled the matter.

In a similar way I have tried to cooperate with the County Agricultural Agent in working out projects which would not ordinarily be considered a part of a welfare program. I have tried hard to be free from the professional bias which so often stands in the way of active cooperation with those at work in other fields. Since all are working for the common good, the fields cannot help overlapping.

I have found that showing a person the practical side of a situation means more than all the theory one can explain. For instance, one day I was trying to get a farmer to agree to send his child to school the next day. His plea was that he needed help with the work of the farm, and that a small piece of ground had to be plowed before the child could be started to school. Instead of arguing with him about the school law, I told him that I would be glad to help him since he was behind in his work. All the afternoon I spent in plowing, and, "thanks to my being raised on a farm", by evening the patch of ground was finished. This incident naturally became noised about and greatly added to the prestige of the attendance officer who was determined at any cost to get children into school. Later the farmer bragged about his crop in that particular field, saying that I had helped him beat his neighbors. That afternoon of plowing was hard work, but it was worth it. By demonstrating that I un-

derstood and sympathized with the farmers in their desperate need for help with the farm work, I gained their good will, and they stood by me in my further efforts to bring about a more regular attendance.

After my work became better established in the county, I began to build up the organization needed. In doing this, my plan was to give new direction and purpose to existing machinery rather than to develop a more ideal type of organization in which the people might have soon lost interest. For example, in one of the two towns there was an informal relief organization which functioned as a local charity society. Its funds were raised in a hit-or-miss manner and the methods of distribution were even less commendable. Instead of attempting to organize a new group of people, I decided to cooperate with this existing organization and have gradually improved their administration of relief. In the other town, where relief was given rather indiscriminately by the churches, each church and club was asked to appoint an advisory committee to help in handling the problems of the community. The interest of the members of this committee was secured by having them share in the task of investigating cases. Opportunity was thus readily afforded me to suggest better methods for building up the shiftless and unfortunate families.

If time permitted, I would give an account of the way an orthopedic clinic was formed, of the plans for securing better recreation facilities, and of other pieces of work in which I have been interested. Enough has been said, however, to give a picture of the situation in which I found myself and the methods I have used to build up interest in public welfare in a rather backward mountain county.

June 1927 ends the first two years of the demonstration; therefore, it is yet too early to speak of results or to predict what will happen when the three year period is over. All that can be stated now is that the work has won the regard of the county officials and the people in general, and is apparently building up public opinion in favor of the public welfare work.

No materialism in life is comparable to success in friendship.

—Hugh Black.

AFTERNOON SESSION—MARCH 30, 1927

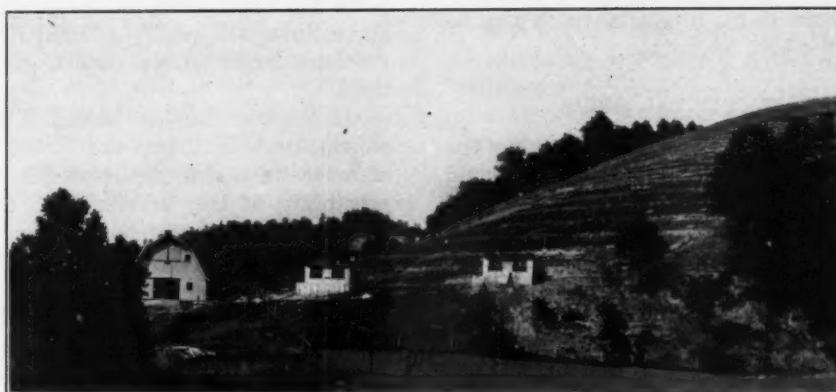
Dr. Warren H. Wilson, Presiding

WHAT IS THE PROBLEM OF MOUNTAIN AGRICULTURE?

Thomas Cooper, Dean of College of Agriculture, University of Kentucky

Any consideration of mountain agriculture must be based upon a realization of the great differences which exist in the various sections

45 acres of which represent improved land and less than half of this, land that is tilled. Consequently, our average mountain family must secure its living from less than 22 acres of land, much of which is far from first quality. Agricultural conditions are simple, even primitive, and usually characterized by expensive production as compared with typical level regions. In a sentence, the statistical evidence and



Terraced Field, Robinson Substation, Quicksand, Ky.

of the area designated as mountainous. The agricultural regions of the plains generally represent a similarity in situations and conditions. The outstanding feature in the mountainous region is a dissimilarity of topography and of soil conditions. There is the variation from wide, fertile fields or plateaus, to rugged, steep hillsides surrounded by narrow valleys. Soils vary from the alluvial to the almost sterile acid sandstone formations. Hillsides are often deeply eroded and almost wholly deleted of organic matter.

THE PROBLEM

A common problem runs through mountain agriculture, irrespective of the conditions. It becomes most pressing under the poorer agricultural conditions and least apparent in better situations. It is the problem of a dense population, the greater proportion of which lives on the land and endeavors to secure a living from it. Farms are small—the average for the Kentucky mountains being 82 acres,

facts relative to soils, crop yields, etc., indicate that the common problem of mountain agriculture is such a scarcity of arable land per farm that families, under average conditions, can hardly hope to secure a reasonable standard of living from the soil. As I have previously pointed out, there are many areas for which this statement is not correct, but it does represent the situation as a whole. It is true that many improvements may be made in mountain agriculture, but the question arises whether sufficient improvement, on the average, is possible without a greater expenditure of capital and greater ability than it seems likely can be secured.

The problem of agriculture is multiplied by difficulties of transportation, by competition of more favored localities, by failure to make use of the best methods possible, and by the limited outlook, on the part of many, as to the possibilities of the more favored agricultural regions of the mountains.

DEVELOPMENTS POSSIBLE

In certain of the more favored areas, a much greater development of agriculture is possible and, in fact, probable. Experimental evidence indicates the varied range of products which may be produced in the mountain region by intelligent and well directed effort. Such products may compete with those from the more favored agricultural regions. The future development of these mountain agricultural regions requires, first, a careful study to find out the market demands of the localities surrounding them, and second, an endeavor to supply these localities with the products which may be produced to the best advantage.

NON-AGRICULTURAL AREAS

It has been the theory that following the removal of forest growth, agriculture should be developed irrespective of the conditions that prevail. In many areas, this has led to a development of agriculture which cannot be placed upon an economically sound basis. This is especially marked in the isolated, rougher areas of the mountains. To be successful, agriculture must furnish a reasonable basis of living for a family. For such areas, we need long-time and forward looking programs which will devote them to that product for which they are best fitted. In most instances, this means timber production. Through the development of forest reserves, national forests, state forests, or through the interests of far-sighted capitalists, lands of this character may slowly be removed from agricultural production. There is abundant evidence that the state, and the nation especially, can well afford to carry for future timber production lands which protect the headwaters and drainage streams or lands which are in the least favorable agricultural regions. Such developments would automatically take care of a part of the mountain agricultural problem by removing from agriculture many of the so-called farms which cannot possibly maintain a family under reasonably satisfactory conditions. This viewpoint does not involve the wholesale removal of families, but merely represents a policy which may eventually be adopted and which, through the sale of property, would enable families to look else-

where or to take part in the industrial development of the mountain region.

AGRICULTURE IN RELATION TO INDUSTRY

There seem to be probable developments which will serve, not only to strengthen mountain agriculture in the more favorable localities, but to alleviate the distress in the less favorable ones. It is a safe generalization that agriculture will never be sufficiently developed in the mountains to provide an adequate basis of living for the present rural population. Therefore, a continuance of policies which require the rural group to maintain itself from agriculture will result in comparatively large numbers living under poverty-stricken conditions.

If the premise just stated is correct, it is reasonable to look forward to the combination of agriculture and the industries. There is the possibility of the development of much industry in the mountainous section. Thus, in the more favorable agricultural situations, we should expect the rural family to continue to secure its living from the land; in the least favorable areas, there may be developed the possibility of the family securing a part of its living on the farm and the remainder from the work which it performs in industries. This would enable a proportion of the population now living under depressed and difficult conditions to better its situation.

Also, it should be recognized that there is opportunity for a very much larger development of industry and that this factor may result in a large movement of rural population, now living on mountain farms, to more or less industrial centers.

CONCLUSION

In conclusion, it should be borne in mind that definite adjustments must be made in agriculture in the mountains. The agricultural possibilities are limited, but on the whole, mountain life is better off with agriculture than without it. It may be safely stated that in the Kentucky mountains, the rural population, at least, is now without the basis of satisfactory agricultural support; therefore, if we are to obtain satisfactory economic development for families, we must look forward to combi-

July, 1927

nations of agriculture and industry. There are many possibilities for the further development of agriculture in the mountain regions. Those engaged in meeting its problems must be fully alive to the importance of determining the areas in which agriculture affords a sound economic basis for family life and the areas in which agriculture has but little opportunity.

HOW THE EXTENSION DIVISIONS CAN HELP SOLVE SOME OF THE ECONOMIC PROBLEMS

W. S. Anderson, Professor of Genetics, College of Agriculture, University of Kentucky

The first problem which the mountain worker tried to solve was the religious problem. The early workers devoted their time and genius to what we may now term evangelism. The object was to establish or strengthen a church by preaching or personal work; and the results were tabulated by the increase in the total membership of the denominations participating.

The second problem which the mountain worker encountered, in his efforts to solve the religious problem, was the problem of education. An illiterate church membership is not an effective membership, and so an educational problem grew out of the religious one. The emphasis was shifted somewhat from church work to educational work; and schools, mainly denominational, were now established in strategic centers and in some places not centers nor strategic. For a generation scores of educators have come, some have gone, but there has been no movement in the history of education in which a more persistent effort has been made by unselfish teachers to lift the standard of a people, than that which has been made to carry education to isolated sections of the Appalachian mountains.

At this time, I think, all agree that the religious and educational problems have largely coalesced until they are one. We all admit that religious zeal not tempered and directed by intelligence is undesirable.

The next step in the procedure is to face the third and the most difficult problem of all, that is, the economic problem. While this phase

of the matter has always been recognized, changed conditions have rendered the economic problem more acute in the last ten or fifteen years than it has ever been. We are now face to face with the fact that it is unwise to evangelize a community and to try to give them educational advantages unless at the same time we offer opportunities for economic independence.

We are all working to make the homes of the super-rural communities more intelligent and more religious, and we now see that to do this there must be an adequate income for each home. The fundamental basis of the happy home is a living income. There must be shelter, adequate and comfortable; there must be food, varied and sufficient; there must be clothing, warm and neat; and there must be money for church, books, and recreation. The great majority of the population of our mountain sections must depend on agriculture for a living. The privation of the homes is primarily due to the infertility of the cultivated lands, or rather due to the low income per acre of the farms occupied.

Can incomes be increased? Can better methods of cultivation be introduced? Can a changed system of farming be proposed? What, if anything, can be done; or is the whole problem insolvable?

For a decade or more the Extension Division of the Agricultural Colleges of all the states containing mountain lands have been studying the problem. It is the writer's opinion that the economic problem, in part at least, can be solved with the aid of the extension division of our Agricultural Colleges. All of these Colleges have the basal facts in hand. Most of them have the resources available and all of them have the desire to render all assistance possible.

How can they help? First, in a general way, they are competent and willing to survey a section and to report on its agricultural possibilities. I think the time has come when mountain workers and community leaders should face the cold facts. If the soil resources of a community will not decently support the families, let the facts come to light. The extension force can and will give this information, if it is wanted. It may mean abandoning certain areas of our

mountain sections. But why should they not be abandoned? As I have tried to study at first hand the harsh conditions under which men are trying to rear families, I have come to the conclusion that the steep, rocky faces of many mountains should be returned to the growing of forest trees. The University of Kentucky is now carrying on a vast experiment in reforestation. The gift of some 15,000 acres of cut-over land is our opportunity. Not an acre of this vast tract is fit for cultivation. I mean fit for cultivation in the sense that it would yield an adequate income to the family who did the cultivating.

Unfortunately there is a widespread sentiment in the mountain territory that these rough farms must not be abandoned. If the church and school have done their work properly, they have taught the people that the big mistake is made, not in forsaking poor soils, but in attempting to raise a family on a farm which will not yield a living for the family. Have we not reached the point where we have the courage to say to young people: go where there is opportunity, do not work land too poor to pay for its cultivation. Should we not have the courage to say to our students: it is not right for you to spend your time and your energy on a mountain side that will starve you and your family.

The extension force of our Agricultural Colleges are prepared to make accurate surveys of proposed agricultural lands and to recommend the abandonment of certain areas and the kind of crops to raise on the fertile farms. Another service which the extension force is prepared to render is to advise intensive crop production close to mining and industrial centers. The mining and lumber camps and other centers of industry afford a ready cash market for poultry and poultry products, dairy products, small fruits and berries, as well as apples, peaches, and pears, honey, and green vegetables of all kinds. Most of these things can be produced on the rougher lands close to the markets. In my own state our extension men are rendering most valuable service in instructing mountain farmers to raise produce for the market close at hand.

Just now one of the imperative needs in the mountain territory is fresh milk for children

in coal mining sections. We have a college graduate who recently has gone to a prosperous coal mining town and taken with him a score of cows. He has to have all his feed shipped to him and his cost of production will be high; but he has a ready market at 50 percent more than city prices and he figures that he can make money and at the same time render a valuable service to the mothers in this town.

There is another need of mountain agriculture which the extension force can meet. In the past if a farm had land suitable for an orchard the farmer was urged to set it out, without any thought as to a possible market. It is as much the duty of the extension force to advise against such mistakes as it is to advise fruit growing where a market is available. Berries, vegetables, peaches and apples are of no value as money crops unless close to a market. You cannot pack them on a mule or haul them in a road wagon any great distance and then ship them to some central market.

Another field in which aid can be rendered by the extension force is to study local conditions and to advise as to the use of farming areas. There are many of the mountain sides which are growing corn that ought to be in grass. Corn cannot be grown year after year on steep land without danger of erosion carrying away the fertility of the soil. This fertility can be retained often by sowing the fields in grass for grazing purposes. The small holder of land objects to this procedure because the immediate return from grazing is much less than it is from corn. While this is true as long as any fertility is left, it is not a wise procedure in the long run. I have a friend who owns 700 or 800 acres of very steep land all of which is in grass. He raises no grain and no hay. What little he needs he buys. He pastures beef cattle and sheep. While the income per acre is low, his total income for all his land is rather a handsome total, being about from \$2,500 to \$3,000 annually or close to \$4 per acre.

I am wondering if this is not the key to some of our problems. Hold the land in larger units and use it for grazing instead of cultivation of crops. Where steep land is devoted to grazing stock two outstanding advantages appear—one is the conservation of fertility, and the other is saving the labor of cultivation. But

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July, 1927

MOUNTAIN LIFE AND WORK

Page 17

a farm enterprise based on grazing means larger farm units. I would say the units should run from 500 to 5,000 acres, depending on the surface covered with cliffs and wooded bluffs totally unfit for even commercial forest trees.

This ultimately will mean two things that I think we must face and face right away. The first thing is to turn back to forests the rougher mountain sides. The so-called farms that have for twenty years or longer been starving the families who lived on them should be purchased by the State or U. S. Forestry Department and used for forest production. Second, frank recognition of the basal economic fact that scratching a mountain side with plow and hoe is not farming at all in many cases but a way of keeping a family in dire poverty.

When the primary road system is built connecting the county seats and the main lines of travel, the extension force will be able to do effective work in instructing the farmers close to the traveled highways how to take advantage of the needs and the desires of tourists who will flock in ever increasing numbers to the remoter sections for sight-seeing and recreation.

Centers of population are bound to spring up on these highways, and as they do they will furnish new markets for the products of the soil: fruits, berries, potatoes—Irish and sweet, poultry, and milk. Those, too, who have the genius of art craft, such as weaving, chair-making, etc., will have an outlet for the products of their talents.

But what help can be rendered to the families at the head of the branches, miles away from markets, miles away from the main thoroughfares? I see nothing of hope for them. Their only salvation is to go to more favorable sections. It seems to me that the greatest service that can be rendered them by school and church is to teach them the hopelessness of it all, and to urge them to move to a soil more friendly to the husbandman's touch. Depopulation should be the goal for many of the remoter regions.

Gradually the Agricultural Colleges are developing, in cooperation with the U. S. Dept. of Agriculture, Departments of Extension in Home Economics. While the Home Economics Division of Extension cannot as directly aid in increasing the farm income as can the Coun-

ty Agricultural Agents, yet they can do and are doing an invaluable service in helping rural communities make life more worth while.

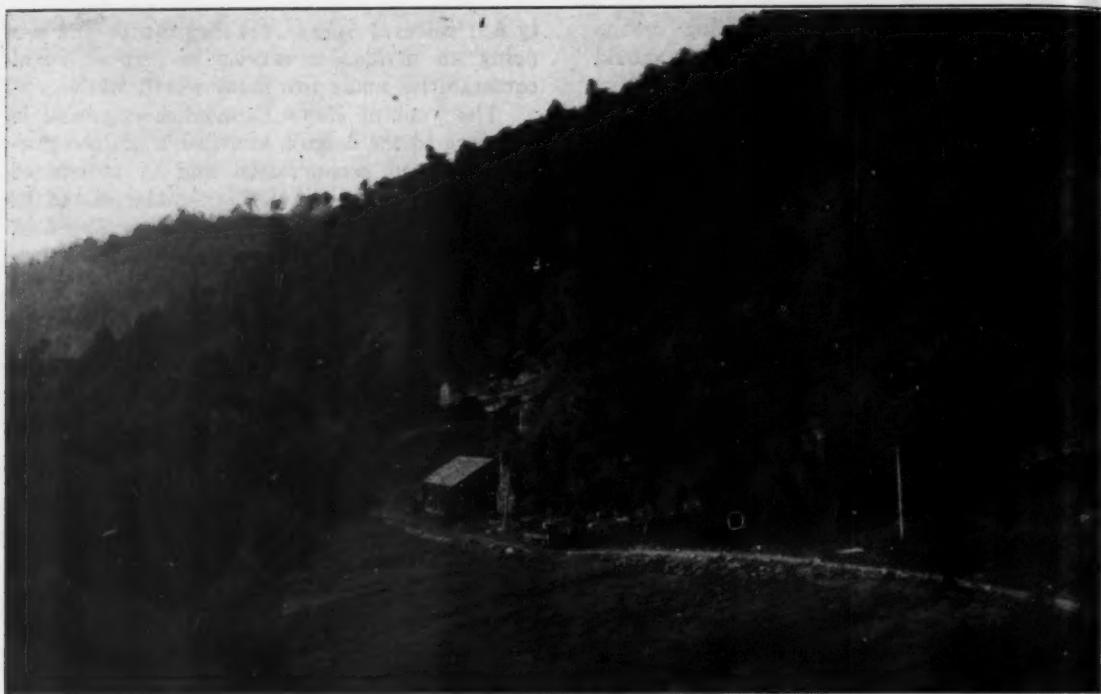
The work of Home Economics extension is carrying to the home a knowledge of food preparation and conservation and of assistance not only in selecting clothing material but in dress making and sewing generally. The field forces are showing how the home may be equipped with more conveniences and made more comfortable. One of the greatest services which it can render is carrying to the rural home the newer knowledge of hygiene and home sanitation. And another valuable service rendered is teaching the necessity of a wider participation of rural homes in community activities. Such activities center usually around wholesome recreation for young people and the improvement of the community school and church.

Those counties which are fortunate enough to have agents in Home Economics are making substantial improvements in home conditions; because the better the home is made, the more effort is put forth to make the farm income sufficient to maintain the home on a higher standard.

It is the opinion of the writer that churches and schools in the highlands should make a much greater use of the extension forces than they are at present doing. I happen to know that if a call for assistance comes from a school or church it is more likely to receive a favorable response from the extension departments than if the same call came from a single farmer. It is true, I am sure, that our extension agencies would rather work through school and church organizations than to go alone into communities where no previous preparation has been made for them. I hope you will regard the extension forces as allies and not rivals. I hope you will call upon them frequently. I hope you will prepare your respective communities to take advantage of this service which is unselfishly being rendered by the State Agricultural College and the U. S. Department of Agriculture.

But the wise know what we often need to hear most of that to which we are least inclined.

—Matthew Arnold.



Isolation, Beautiful Scenery but no Soil

**A NEW EDUCATIONAL DEVELOPMENT
IN THE WEST VIRGINIA DIVISION
OF EXTENSION**

*S. A. Mathiasen, Director of Pocono
Peoples College*

We have about thirty minutes to go into a little bit of the developments in West Virginia. I am not a member of the West Virginia Extension Staff except for part of the time. This winter I was with them for a few weeks, but just now I am glad that I am not, because I can say without embarrassment what I think about the very remarkable work they have been doing in that state for the past six or seven years. They do not advertise themselves and probably would not like it if they knew I was advertising them here. They have the gift of thinking about what they are doing objectively and are frank to criticize their own work. They are constantly looking for new tactics in trying to solve this problem of rural life.

Coming back to the problem which has just

been discussed, it seems to me that what is wrong with our rural life is the teaching of Plato. I do not know whether that is shifting the blame too far back, but I have had this conviction for a long time. Plato is dead these many years but his teachings still influence the minds of men. In his Utopia he mapped out a system of education which was based primarily on eliminating folks all along the line until he had only a few who were good enough to belong to the Philosopher-Kings. These Philosopher-Kings were the ones who were to rule and were not to be bothered by problems of wages.

Plato was against democracy. He was an aristocrat. He did not believe in folks. He believed we have to keep the masses underneath, and controlled by the very few who could reach the top.

Plato's system of education has had a profound hold on people. If you will stop to think about it you will realize that we have that system of education in our country and in other countries today. To believe in democracy without a belief in folks is to have a hang-over from

the Middle Ages—a hang-over of education that was profoundly Platonic. By the time our children get through high school only ten percent go on. Between one and two percent get a higher education in our colleges and universities.

In contrast, let us think of the folk school theory of education. Grundtvig, the great Danish leader, fought for the idea that in a democracy you should not eliminate, but educate all. He believed that most folks should drop out of school when they finished the eighth grade for more active, physical work, then at the age of eighteen continue their education in the folk schools. The folk school, for many people should be the substitute for the university. We need the universities as centers of intellectual life and scientific work, but I do not think I am mistaken in suggesting this other kind of education for our adults who do not go to them.

You all know the story of Denmark and her folk schools. Probably through Mrs. Campbell you have had these ideas presented to you more than any other English speaking group. In West Virginia, too, people have been thinking about Denmark, especially the people in the Extension Department. No one who has made any study of agriculture can get away from the situation in Denmark, where a poor island people with barren, waste land have been able to solve both the social and economic problems of rural life.

A year or so ago I had the good fortune to get in touch with the director of Agricultural Extension work in West Virginia. From him I learned of the conferences which were planned by the Extension Department in rural communities. It was my good fortune to visit one or two of these conferences and I was most interested to see how they opened up the minds of the people.

In each community they had an organization from which a group was selected as the Community Council. One person on the council would be elected chairman of health, another of recreation, etc. The cooperation secured was remarkable in its effect upon all lines of community activity. They have discovered that even the raising of pure-bred hogs and better corn has its influence upon the social and spiritual problems.

These community organizations have been multiplying rapidly over a period of some seven years. In connection with this work, Jackson's Mill has been developed as a center of the club work of the state. They started with one building but others have been added until now they have a property valued at about \$265,000.

Because of the interest of the Extension Department in folk school, ten or twelve of the West Virginia young people were sent to one of the sessions of the Pocono People's College. As a result they decided to try to develop a folk school course at Jackson's Mill. A six weeks session was held this last winter.

As so few understood just what this type of education was, the business this year was to get folks to come. Some were there for only one or two days to study dairying or home economics, others for a week or two, but a few stayed for the whole session. The staff was composed mostly of members of the Extension Department. Mrs. Mathiasen and I had charge of one cottage and took those who were most interested in the folk school course. We had the opportunity, however, of getting some of the ideas over in one way or another to the two hundred people enrolled during the session. Indirectly, through special groups and evening sessions we estimated that many others were reached.

The plan is to continue to have a folk school session at Jackson's Mill each winter and to develop others in different counties in West Virginia. They believe that it is a program that will have far reaching results in the solution of the rural problem.

WHAT CAN WE DO WITH THE SCHOOL FARM?

E. Howard Elam, Principal, Pleasant Hill Academy

Farms have been considered as a necessary adjunct for many of our private institutions. Many of these farms have not measured up to what was expected of them, and today we are wondering what the trouble is and what we can do with them to the best advantage.

The difficulties which we as institutions face on the farm are in a measure common to

farming in general. We have expected our farms to take care of themselves. But farming is a business today and requires as careful management as any other. There are so many factors involved in the operations that one must be always on the job. The farm cannot be planned and left to run itself. A railroad president has said that it requires more attention to operate his farm than it does to operate his railroad.

There are farms that are sinking hundreds and even thousands of dollars in their operations each year. A manager of a large private farm told me that he prided himself on the fact that he was able to lose more on his farm each year than most men were. I have even heard of a school that sunk \$50,000 in its farm in one year. As benevolent institutions we do not have money to squander this way.

Much is said about farm problems and farm relief. The chief thing that is responsible for farm failures is not the boll weevil or tobacco prices or the legislature or even the president, but it is the lack of efficient management. These farm problems are not going to be solved by accident or by legislation but by wise planning, careful and efficient management, and skillful operation on the part of the farmers themselves.

The school farm has a much bigger problem than the ordinary farm, due to the fact that more is expected of it. The first and the foremost thing that the absent landlord sees is the balance sheet. He may not see the increased value of the land or the many local interests that have been served, but he expects to see a profit. The farm is also supposed to be "on dress parade" with everything in perfect order. We are to keep our feet on the ground and be practical in everything we do, yet we are expected on the school farm to be educational in everything we do. Even though our feet must be on the ground, our ideals must be high. Thus we are expected to make the work profitable, beautiful, practical, and educational. But, after all, isn't that our job?

The late Russell Conwell stated in his "Acres of Diamonds" that every need presents an opportunity. May we go further and say that every recognized need presents responsibility. Then the very things that cause our

problems turn out to be our opportunities, yes, and our responsibilities.

To manage such a farm we need a man of vision and industry, a man imbued with the idea of service instead of financial reward, a man bold enough to face the impossible and do it. He should be a farm engineer, a specialist in his line of work, a man who will not be content to do less than the best that is being done in his community. We are looking to our colleges today for such men.

If we are to demonstrate to students that agriculture is profitable, the school farm should be profitable. Since the institution usually gives its farm more financial backing than the average farmer can, it should pay. And appearance is as important for a farm as for an individual. Consideration of both health and appearance makes cleanliness necessary.

The farming must be practical. In starting work in a new community, one must base his work on the crops that are being grown and the livestock that is being raised. When he excels in these, the community will follow him in the application of new methods and in new fields. Most of the people with whom a school-farm man must deal will be conservative. Therefore he must think much and say little, and if possible exercise the faculty of making the most advanced ideas seem simple and practical. Only when they seem simple and practical will they be followed enthusiastically.

Since we are in educational work, the school farm should be the center of agricultural education for the community. It should be the laboratory for the classes in agriculture, and the model farm of the community. This means that it should be of average size so that others can pattern after the methods, equipment, etc. There should be a model farm home, landscaped and beautiful, equipped with all practical conveniences, as a demonstration to the other homes in the community. If our farms are going to measure up to their opportunities we must have them stand out so that others will want to follow our example.

The days that make us happy make us wise. —John Masefield.

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EVENING SESSION—MARCH 30, 1927

Dean Carroll M. Davis, Presiding

HANDWORK FOR THE SCHOOL AND HOME

*Mr. Edward F. Worst, Board of Education,
City of Chicago*

My first teaching was in rural schools, and at that time it was never my intention to specialize. But I faced the problem of what to do with the children during the morning hour, for in the rural districts where I taught I found that misunderstandings between parents were brought into the school by the children. I thought that if I could plan something which was of interest to the children, it would do away with unpleasant quarrels. Thus my attention was turned to handwork, and that was the beginning.

Today, in the Chicago Schools, I have charge of the handwork of the children in the Junior High and Elementary Schools. We have 100,000 children in the first grade alone, and to teach them requires a force of 2,000 teachers.

We start children in handwork in the first grade. We do not have handwork just to keep them busy, but we try to relate it to some part of their academic work. For example, we have found that in the lower grades number work is extremely difficult unless it is associated with something concrete. Yet demonstrated in the concrete, even by such simple things as the folding of a square of a paper, such subjects as fractions are made understandable.

Our work in the first grade, and all the way through, is related to three distinct things:

school room administration, play, and the home. In school room administration, we no longer have just "busy work." For our seat work we must have boxes, books, etc., and the children make these. There is infinite value in making just numberless things, especially when each article has some real motive power back of it. The pupils know why they are making an article, and help to plan it.

Of course there must be suitable equipment for this work. A few years ago a principal informed me that a second grade teacher wanted me to visit her room and give a talk. I went, and was requested to give a demonstration. The first thing I asked for was the rulers.

They showed them, all kinds of rulers, some divided to thirty-seconds of an inch, others to eighths, others to halves. Of course you could not expect little children to handle such rulers. I could understand very clearly why the work was difficult in that particular school.

We also relate the handwork to the children's play and to their stories. For

example, we use the story of the three bears and the children make the bear family's furniture.

For the home we are usually careful to plan something worth while, as many of the parents do not understand the handwork and the value of it. Perhaps the children make a pin case or a little calendar. Many years ago I had charge of a summer school in the downtown district, a regular public school, and I was to teach part of the handwork. As children love to play with clays, I prepared clay for thirty-five boys and girls. Without influencing them too much,



Fireside Industries, Berea College

I gave them a little talk about the clay and then asked them to make the prettiest thing they could think of. After working for half an hour they began to push back the finished articles. I asked them to leave the articles on their desks. When they left I examined them. What had they made? Sixty percent of the articles were cuspidores, twenty-five percent were beer mugs! But to illustrate what an opportunity one has to get across the idea of beauty in clay, not more than two weeks later these same children came to me and told me about a beautiful window down at Marshall Field's store just full of beautiful things made in clay. Now the things had been there before and the children had passed them, but had never seen them. So handwork is more than just learning to do things. If as we begin to teach them, we call their attention to the beauties all around them, how much more will they get out of life!

We make postcard albums, relating the work closely to their geography. They gather seeds and plants, if they are in districts where this is possible, and thus get acquainted with nature. Or perhaps it is a picture that they mount and prepare to hang up at home. Sometimes they write compositions about these pictures. Just how much some of these things mean to the child and the home is shown by this little story. One of a group of newsboys, with whom I was acquainted, became ill. I planned to call on him but didn't. Weeks passed and one morning the boys told me he had died. So I thought it was really my duty to go to see his parents. It was a very cold day, and they lived in a dreadfully poor building, just a shanty. When I was about to leave, Mrs. T. asked me if I didn't want to see Robbie. She drew aside a piece of carpet held up by clothespins, and back in the corner lay the little corpse, with the pictures he had brought home from school pinned on all the walls. The mother called my attention to them, told me he had brought them home from school, and to my surprise and amazement, mentioned them by name. This splendidly illustrates how such influences as good pictures reach the homes of people to which they would not come if it were not for the work in school.

To show the other side of the case, when I was in Rome I went to see the Aurora. As I

stood looking at it, one woman spoke, "Dear me, what is it anyhow?", and the other woman replied, "It is the children of Israel crossing the Red sea." Again as I stood before the "Angelus," I heard one woman say very sadly to another, "You know they are burying their first child." And yet these people came from homes where one might expect them to know a great deal more about such things.

You people who attempt handwork will not have some of the difficulties learning it that I did. I went all over the country to see what I could get in the way of textile work. I had so much difficulty that I decided if I ever knew anything about weaving, I would tell other people how it was done. I went to Europe to learn some things. And as I was not a member of the union, I had to go to the penitentiary to learn to make brooms.

It is rather strange, but often it is the boys who do the best handwork who formerly gave us the most trouble. One day a grieved father brought in a boy then in the sixth grade, who hadn't learned to read. Every teacher had put him on the promotion list—to get rid of him. I took the lad and kept him in the office with me. One day he became interested in some reed. I asked him if he knew how to make baskets, and then set him to work to make one. The next day he finished it. When taking it home, he met a man who offered to buy it for a dollar, and he sold it. I told him he would have to pay for the material that had gone into the basket, and for what he used in making any others. I also explained that I had spent considerable time teaching him how to make the basket and inquired if he wouldn't like to read a book on baskets, asking me questions about what he didn't understand. He took the book. For the first time in his whole life he found that in order to know what some one else did and to get knowledge from a book, it was necessary to know how to read. He now had a motive to learn to read; before he just didn't care.

It seems to me that the importance of handwork cannot be over-emphasized. The woman sitting at the loom cannot but have good thoughts; it isn't just earning bread and butter. And so every boy will be a better boy and every girl a better girl for having handwork.

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ROUND TABLE DISCUSSIONS

ADULT EDUCATION

The round table on adult education was presided over by Mrs. John C. Campbell, who has studied the Folk High School in Denmark. The meeting was given over to reports on experiments in adult education being carried on in the southern mountains.

Miss Chew of the Pi Beta Phi School, Gatlinburg, Tennessee, told of her work started two years ago in virgin territory. She began with classes one afternoon a week but later was able to increase to three afternoon classes, as well as three night classes for men. Though the response to the night classes was poor at first, due to a feeling against coming out at night, the average attendance was about fifteen, with twenty-five on lantern slide nights. The average age ranged from twenty-three to twenty-six years.

The great problem was to get material that had continuity enough to hold those who came regularly and yet interest the irregular attendants. The people themselves wanted concrete subjects only, such as spelling, arithmetic, and writing. Anything else they merely tolerated. They wanted to use books, for this gave them more of a feeling that they were studying. Ordinary text books proved a failure, especially for the irregular ones. At last the ideal material was found in shape of the army illiteracy tests. These consist of two sets of lesson sheets, each sheet complete in itself, and yet each a link in a chain. The sheet is divided into four parts: a lesson in history and civil government, a reading lesson, a spelling lesson based on the reading, and questions based on the whole sheet. The people liked them; the material was mature, in a simple form and printed in large type. For the regular students each sheet was a step in advance and the irregulars completed something definite each time they came. In addition there were arithmetic, talks on travel and history, lantern slides once a week; and each evening the program ended with games. These the people loved, especially the very active, children's games.

Miss Chew felt that the greatest result was the change in the use of liquor. This section

has always been rough, but in the last year there have only been three drinking sprees; those occurred when the school was closed. This improvement was probably due, she thought to the fact that there was something to do and somewhere to go.

Mr. Mathiasen then reported on the West Virginia experiment which had been held by the Agricultural Extension Department at Jackson's Mill. Practical courses such as home economics, dairying, weaving, and general farming were offered. Along the more cultural lines there were: psychology from the angle of understanding one's self, American history, community life, sociology, biography, and singing, which everyone loved. The older people preferred the social courses, while the young people were more interested in personal problems.

Miss McCord told of the community school held at Wooton in 1925, which lasted for two months with two evening sessions a week. Last year instead of spreading over a long period of time, they held whole day sessions for a week. Twenty young people attended. The days were full to overflowing with classes, lectures, games, and entertainments. The students were most enthusiastic and Miss McCord has had requests to repeat the course, extending it over a longer period of time.

Miss Dingman reported that the Berea Opportunity School had this year thirty-two students from four different states and seventeen different counties, ranging in age from seventeen to sixty-four. The remarkable thing was the solidarity of the group on a campus of 1700 students and many varied interests. Professor Gehrken, of Oberlin College, secured in three short weeks amazing results in singing. He not only taught them songs, but at the close of the course most of the students could read simple music and beat time, while some could even lead the group. In addition to music there were lectures in history, sociology, Bible, science, literature, as well as practical lessons in arithmetic and written English. Agriculture and home economics were taught to both men and women. The course closed with its usual banquet, at which each of the students spoke.

Mrs. Campbell then told of the week's Community School held at John C. Campbell Folk School, Brasstown, North Carolina. Thus far, the work there has been carried on along community lines, such as organizing a credit union, starting a woman's club—at the request of the women themselves—and teaching in an interdenominational Sunday School.

In February, after talking it over with the people, it was decided to have a week when the whole community could go to school and thus get an idea of the type of teaching to be used when the regular folk school sessions started. As the community house with its big community room was not yet a reality, it was decided to hold the meetings in the farmhouse.

The attendance averaged about twenty in the afternoon and between forty and fifty at night. Ages varied from sixteen to seventy-two, but those from sixteen to eighteen proved too young to get much out of it, and so were not encouraged to come. At night there were more men present and in the afternoon more women.

The people themselves had few suggestions as to what they wanted. Because of the interest of that section in poultry, a talk on that subject was given each day by county agents or successful poultrymen. Dr. Frances Bradley gave a daily lecture on health. She approached the subject by giving a general review of the public health movement, showing how disease had been prevented and the death rate lowered. These talks were a great success and Dr. Bradley also mixed with the people and started them talking about their own local problems.

Miss Butler gave three travel talks, in costume, on Norway, Sweden, Denmark, and Finland, relating them to rural life and emphasizing the human side. The people loved the songs from the different lands. Mr. Deschamps gave a talk on the life of a tree and one on the sky. It was decided, however, that science ought to be treated in a connected series, not in isolated lectures. Otherwise it bothers people's theology.

Mrs. Campbell spoke every day on history, starting with the history of the local section. The group worked out such questions as, where do our necessities come from? Where did they

come from in our grandfather's time? Why did they make things, while today we buy them? How were the mountains related to the rest of the country and to foreign countries? Mrs. Campbell brought up the subject of the ballads and when the people said they could not remember any, she sang Barbara Allen, which they loved. The next night one woman sang Hixie's Farewell, and her husband sang an old English ballad. When the man was shown his song in five different places in a ballad book, it opened up new worlds to him, for he thought he was the only one who knew that ballad. Thus life in the past was tied up to the life they knew.

HEALTH

Dr. Bradley opened the meeting with an account of the development of the public health movement in the United States, tracing its slow growth up to the time of the war, and the much more rapid development since 1918. Among the various dates of interest to health workers are the following: first isolation of smallpox 1701; establishment of the first city health department, in Philadelphia in 1780; the first vaccination against smallpox in 1800; the employment of the first visiting nurse in 1813; the organization of the American Public Health Association in 1872, and the establishment of the U. S. Public Health Service six years later, marking the real beginning of the public health movement in the United States; the establishment of the death registration area in 1880; of Trudeau's tuberculosis sanitorium in 1885; milk pasteurization in 1890; the discovery that malaria is caused by mosquitoes in 1900; the founding of the National Organization for Public Health Nursing and of the United States Children's Bureau in 1912; the establishment of the birth registration area in 1915; the passage of the Shepard-Towner Law in 1921.

It is interesting to note that although the United States has been doing public health work over a much longer period of time than the European countries, the development of the work has been less rapid and far reaching—England, France, Germany, and the northern European countries having already sur-

passed us. Comparing the money spent in the United States for public health work with the money spent on luxuries, the statement was made that in 1926 the United States spent per capita: for candy \$10, for cosmetics \$3, for gum \$.50, and for public health work \$.29. This expenditure for public health work is far lower than the amount spent by some of the European countries.

There are about forty federal agencies doing health work in the United States, the most outstanding ones being the United States Public Health Service, and the United States Children's Bureau. Besides there are the 48 State Boards of Health, 2900 county health organizations, 298 full time health units operating in counties, and the many national private agencies which are actively interested in health work. At present there are about 12,000 public health nurses at work in the United States, a number far smaller than the work calls for.

As a result of these 55 years of active effort in public health, certain definite results have been accomplished. Cholera, plague, typhus, and yellow fever have been practically eliminated. We have learned how to control typhoid fever, so that the mortality from this disease has been reduced 80 per cent. Malaria has been controlled so that it is no longer a factor in health administration in the United States. Smallpox would be controlled if the laws could be enforced. The mortality rate of diphtheria has been reduced 70 per cent, and of tuberculosis 55 per cent. Hookworm has practically been controlled.

There are certain diseases which as yet have not been brought under control; the chief of these are heart disease, cancer, insanity, and the complications attending child birth. In these the number of deaths is steadily rising, or remains stationary.

We have the knowledge which would greatly reduce the maternal death rate—in cities where mothers receive adequate prenatal and postnatal care only 2 mothers die as compared with 7 who die when they do not receive such supervision. Only 10 babies die where such supervision is given, as compared with the 40 where it is lacking; only 12 still births take place, with supervision against 45 still births without it. Most of these mothers for whom

such care is unobtainable live in the rural districts of our country. It has been estimated that 84 per cent of our rural population is suffering from inadequate medical care.

Following this talk by Dr. Bradley, the meeting was given over to discussion of the question as to what were the weakest points in the public health work of the mountains, and what could be done about them. The following ideas were brought out:

At the present stage of development of the work, public health nurses are largely responsible for carrying on the detailed work. There are far too few well trained public health nurses to meet the demand. Therefore the first need is to develop a feeling of responsibility on the part of the communities for recruiting more student nurses for our training schools, and more graduate nurses for students in our schools of public health nursing. The next need is one which the public health nurses themselves must recognize—that of bringing the public with them in their work, since public health is a common task and not one that can be done by professional people alone. The need for turning over to lay groups everything whose accomplishment does not require special training was emphasized, since this participation yields two results—increasing the actual amount of work done, and developing a public consciousness of community needs and community responsibilities. The great advantage to a community of employing a nurse with special public health training, as compared with a nurse who is a graduate of a hospital training school only, was emphasized. Some discussion was also held on the need of increased knowledge of nutrition among the mountain people, so that their diets would include more green vegetables, milk, and whole grain cereals.

The whole meeting was most interesting, and those who attended had much to carry away with them, to think over and to use.

AGRICULTURE

Dr. Warren H. Wilson presided. The discussion opened with a survey of the McNary-Haugen bill with its possibilities for good and ill to the American farmer. His opinion, which

was concurred in by most of those present, was that the bill would not bring relief to the farmer in general and would affect mountain farmers very little.

More hope was expressed in the possibilities of cooperative marketing associations. Dr. Wilson recounted the remarkable successes of Mr. McClure of Asheville, North Carolina, in his organizations for cooperative marketing of farm products. This incident brought forth the suggestion that our farm communities need more able leaders like Mr. McClure to boost such associations. Mr. C. D. Lewis of Lincoln Memorial University suggested that perhaps more than the need for great leaders was the need for intelligent followers. His hope would lie in better rural education.

Dr. W. S. Anderson of the University of Kentucky took part in the discussion, bringing the thought of the group to a rather sharp focus on the peculiar problems of the strictly mountain farmer. He reminded us that the average mountain farmer has at present no marketing problem for he had almost nothing to market. He maintained that most of our mountain farmers are trying to make a living on too small an acreage. Many speakers agreed with him that we must solve the economic problem of the mountain farmer before we can hope for much advance in other lines.

Dr. Wilson concluded the discussion by an analysis of the aims of the average farmer. These he concluded to be to raise a family and to create an estate. These can be done without a very great cash income on farms which are self-sufficient but which judged by a financial standard would not be considered profitable. The wealth of the farmer lies in the virtuous sons and daughters trained by the necessity of toil.

We left the discussion feeling that the outlook for the poorer farmer is dark, but yet not so dark as that of the poorer classes in the great industrial centers; that our civilization may still look to our mountain and other rural districts for men and women of character and leadership.

FIRESIDE INDUSTRIES

This round table was presided over by Mr.

Edward F. Worst of the Board of Education, Chicago. The attendance and general atmosphere of the meeting was excellent. The leader urged a broader scope of work by reaching out more generally into the field of braided and hooked rugs.

Miss Stone of Saluda, North Carolina, gave an account of the hooked rug industry in her section of the hills, and recommended the use of more permanent colors, and possibly the use of more wool instead of cotton. Miss Stone expressed a willingness to give information on hooked rugs to anyone interested.

The braided rug also had a share of consideration. One person present demonstrated her grandmother's way of joining the braid strips with a cord instead of sewing them. It was also recommended that each round be joined neatly instead of carrying it around in one continuous strip. Directions can be furnished for these methods to any who wish them.

Work for men and boys was briefly discussed. Better designing for stools and chairs was recommended.

Several of the workers were interested in the question of how long the products of fireside industries would find a market. The leader felt that the market for fireside industries was only in its infancy. With the introduction of the early American furniture, the demand is bound to increase. However, it is important that the workers add new designs from time to time, and also adapt some of their designs and projects to present day needs.

This discussion led to a plea from Miss Morgan, of Penland, North Carolina, to establish a center from which new suggestions could be sent out from time to time, and also which would give the workers the privilege of soliciting help and advice for the center. It was generally agreed that the day of secrecy in hand loom weaving had passed. The feeling was that of good fellowship and willingness to help one another.

Someone suggested a summer school where those already possessing a general knowledge of weaving might get new ideas and learn more of the possibilities of foot-power looms, not yet used by the mountain workers.

EXHIBITS AT THE CONFERENCE OF MOUNTAIN WORKERS*Edward W. Worst*

The work displayed in the various exhibits was ample proof of the excellent supervision given by those directing the various fireside industries. The loom weaving seemed to predominate. The mountain worker alone can realize the joy and livelihood possibilities this work brings to the scattered population of the hills and mountain sections of the south.

Excellent as all the work was, the keen eye of one who has studied and practiced the art of weaving could see where a few suggestions might lead to better technique and selection of materials.

RUGS: Several exhibitors showed a variety of rugs which were good in color, but in several instances, not so good in technique. A weaver must watch selvages. A poor selvage usually catches the eye of one about to make a purchase. In adapting a draft from a counterpane to a rug, the weaver must reduce the number of repeats in any combination. For example, if the combination 1-2 is repeated six or eight times in the counterpane draft, it must be reduced to perhaps only four times for a rug. This reduction shortens the length of the floating threads which must be carefully watched in rugs if they are to be practical. The reason for this reduction is obvious—the material used as the woof in rugs is of much heavier quality, also fewer and coarser threads are used in the warp.

COUNTERPANES: Most of the counterpanes were beautifully woven, but in many of the patterns there was one mistake. If those who exhibited counterpanes will examine their completed work they will find that one square may have eight threads in the warp, and the corresponding square may have seven, six, or even five threads. There is a lack of balance. This may be easily corrected when threading the loom.

It is always of great importance that one person do the entire weaving of a counterpane, as no two persons weave exactly the same. In a few instances, it was noticeable that the two strips of the counterpane were of different

lengths, and in order to make them match, it was necessary to hold one of the strips fuller. This is never satisfactory. In most cases, the center seam had not been sufficiently moistened and pressed, thus making a puckery appearance.

TABLE RUNNERS: Care should be taken to balance the corresponding squares. Attention has been called to this in "Counterpanes." Excepting when desired by the purchaser the old-fashioned knotted fringe should be omitted from table runners. The regular fringe made by a continuation of the warp, or even a cord sewed across the ends with a tassel at the corner, is more desirable. The writer has repeatedly heard prospective purchasers say, "I would take that runner if it were not for that knotted fringe."

GUEST TOWELS: Only one mountain worker showed 100 per cent linen towels. These were beautifully woven and well laundered before being placed on the market. The towels showing borders of inlay or tapestry were especially beautiful.

One other exhibit showed linen pillow covers. These had not been laundered and as a result were very wiry and unattractive. These pillow covers also had the knotted fringe, which might better have been left off.

BAGS: The bags, on the whole, were most attractive and practical. The most unusual were those having the borders of tapestry weave.

GARMENTS: Very few garments were shown. The material in each case was well woven, but in the making, the pattern seemed to call for gathers instead of pleats. No kind of homespun can be gathered with satisfactory results.

LUNCHEON SETS: These were most attractive in color and design, but were not 100 per cent linen. Those in which the borders were carried around the entire squares were especially attractive.

SCARFS: In almost every exhibit the scarfs were beautifully woven and harmonious in color and design. Some, however, had not been well pressed with wet cloth and hot iron. A thorough pressing is essential to their best appearance.

BASKETS: There was not a basket in

the exhibit that would not have been acceptable to any housewife desiring a basket.

SALESMANSHIP: It was very evident that the best salesmen are pleasant, willing to show their goods, and often have some inter-

esting incident to tell in connection with the work. Those who sat like a sphinx, seeming unwilling to even unfold an article to show its texture and beauty, did little in the way of sales.

MORNING SESSION—MARCH 31, 1927

Everett Dix, American Red Cross, Presiding

MOUNTAIN WELFARE AND THE PUBLIC SCHOOL

Mabel Carney, Teachers College, Columbia University

Mountain welfare, like all other phases of human welfare, is dependent upon a sound economic foundation. Decent homes, efficient schools, good health, successful churches and all other institutions and agencies of social and community life cost money and may be had, in the last analysis, only by those who can pay for them.

This sound economic foundation can never be realized in the Appalachian highlands, however, through agriculture alone. For a century and a half now men and women have been trying to eke out an existence on the stony and eroded hillsides of the Allegheny Mountains. And with what results? He who walks afoot or rides horseback through the innermost recesses of the lonesome hills may easily read. After such a journey who could say that these people of the mountains, relatively speaking, are today a jot more progressive or better off, except under the influence of outside philanthropy, than they were a hundred years ago? And all this, too, in spite of long years of effort on "mountain agriculture" and "fireside industries." The very tenacity with which mountaineers cling to their "moonshine" activities is, from one point of view, but additional evidence of this grim pressure of economic need. For who can justly blame a starving family for converting its pitiful little yield of straggling corn into a salable product bringing the largest returns possible?

By this it is not implied that all mountain areas in the eight states of our Southern highland belt are unsuited to agriculture. River valleys here as in most other regions of the

world are remarkably fertile and productive. But what the valleys have gained through long years of rainfall and erosion the hills have lost, and it is to these hillsides that reference is made. These were certainly never intended by the Creator or anyone else for typical small-farm, house-holding agriculture as we know it in America today. If devoted to the primary industry at all, they should be given over to forestry and large-scale stock raising; while mining, quarrying, and manufacturing, using their many hidden resources and untapped water-powers, constitute their logical use in any sound economic order. Even stock-raising and forestry will probably be impossible here on an adequate or successful scale until the federal government lends a hand to individual farmers through the provision of capital on long-term, low-rate interest; or better still, undertakes and completely finances a large national program of re-forestation, to which the Appalachian highlands would be largely devoted and in which much of their unadjusted population would find employment.

In this connection the experience of South Africa is full of suggestion for the United States. Here ten percent of the population, about 150,000 people, are classified as "poor whites." These constitute an element in the general social order similar to our "mountaineers". The desperation and menace of this group are much greater, however, for they have not even a foot-hold on the land but wander aimlessly over the country like so many buffeted and unwanted gypsies. Moreover, their number has been steadily increasing for several years until the situation has recently become so serious that the Union (or federal) government has felt impelled to take action by developing several large-scale projects in government forestry in which these people are profitably employed and through which they have

become an asset rather than a liability to society.

Assuming then that the southern mountain area of the United States covers two types of territory, the agricultural and the non-agricultural, we must perceive regard the population as falling naturally into two general classes also; first, the agricultural or those who can profitably continue farming, and second, the



Pattie C. Stockdale Girls Starting for the Public School

non-agricultural or those who because of the barrenness of their holdings cannot sensibly do so. Starting from this point the question then becomes what can be done for and with these two groups to put their whole life and general social welfare upon a thoroughly sound economic and self-supporting basis?

AGRICULTURAL POPULATION IN THE MOUNTAINS. For practically all who live in the mountains today and especially for those who should continue in agriculture, mountain welfare is a part of our general rural welfare. This means that it shares at present the same needs and handicaps as agriculture in general. Broadly stated these fundamental needs of farming throughout the Mid-West, the South, and other chief areas of our agricultural industry are three:

1. The first need is standards and ideals of worthy living. These imply the what, that is, the goals of rural effort and give us standards for measuring our country schools, churches, homes, and communities. Without ideals of this type rural life lacks vision, desire, and driving force. It is for this reason that most

leaders of the Country Life Movement in America today still speak of idealism as the first primary need of farm life. No man is likely to exert much effort toward the establishment of a consolidated school, for example, unless he holds in mind a definite ideal of a good school of this type and realizes something of the several benefits it can bring to his community.

2. The mere ideal of what it would be good to have in rural institutional and community life is not enough, however. As a second chief need of rural welfare, farmers must know the technique required in attaining their ideals or goals. That is, the how, or the method implied. Many scattered individuals here and there entertain pretty adequate ideals of rural community life. Their difficulty, however, is the matter of knowing just how to impart these ideals to their fellow-farmers and then of leading the whole group, step by step, along the



Pattie C. Stockdale, Chapel and New Dormitory
arduous and difficult path of community organization.

3. The third chief need of rural life in general throughout the United States is the economic factor or money. In other words, the wherewithal to pay for better homes, schools, churches, and community life advocated. This is not the highest need of rural welfare, it is true, but it is just now the most immediate, pressing, fundamental, and apparent one. Everyone is familiar, many tragically so, with the economic depression under which all rural life in the United States has been suffering for

the past seven years. Even the most casual observer is familiar also with the chief results of this depression, including the wide-spread agrarian discontent of the present moment, the heavy shift of farm population to towns and cities (1,120,000 persons in the year of 1922 alone), the countless bank failures and farm mortgages of the typical rural area, and last, but by no means least, the significant emergence of farm blocs and relief bills in Congress and of talk of a third-party and "favorite sons" in political circles. The commonly advanced remedies for this economic dilemma are likewise familiar, including especially cooperative marketing, long-term credit, tax reform, tariff revision, and government aid in the disposal of surplus crops.

Time does not permit the further discussion of this question of needs and remedies in American agriculture, either general or mountain. Suffice it to say that all the conditions and problems of farm life in general apply with equal force to agriculture in mountain areas and that to all these the mountain region adds still others. Among these are extreme poverty, marked isolation and individualism, the restriction of profitable farm practice to either long-term crops involving the use of large capital, as forestry and stock-raising, or to intensive scientific crops, as fruits and vegetables, involving a high degree of skill, intelligence, and scientific training. General all-purpose farming of the usual American type, implying conditions suitable to the economic resources, mental capacity, and technical skill of the average farmer, has little or no place in the mountains. All this means that even for that group of our mountain population which may be legitimately classified and expected to continue as agricultural, the problems of life are far greater than for farmers in general. So great, indeed, that they inexorably demand outside assistance of some kind, such as government aid through long-term credit or corporation aid through the generous investment of private capital. As between these alternatives there can manifestly be but one choice if agriculture in the mountains or elsewhere is to remain the free and independent vocation it has always been among the English speaking people of the New World.

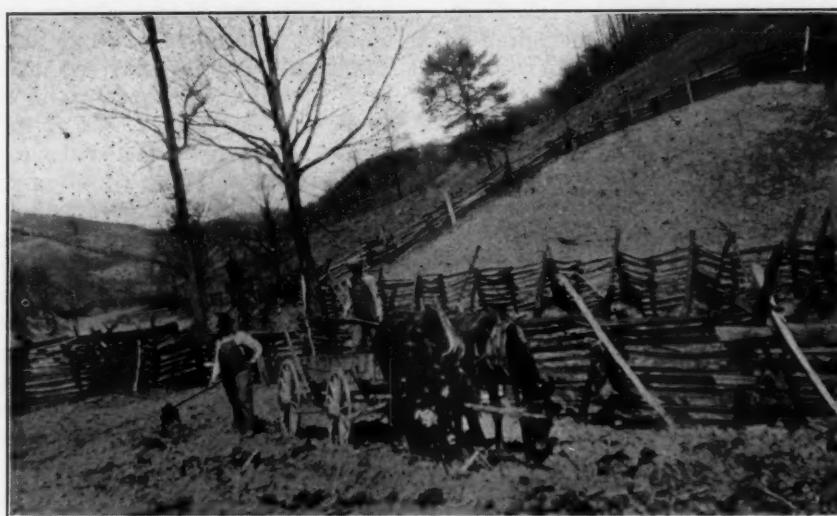
Just at this point may I digress long enough to express a personal opinion on this much-discussed question of farm peasantry and its threatened development in the United States. For my part I see no possibility of a peasant agriculture in America. Peasantry, wherever it exists, has always been the product and natural outgrowth of the man-with-a-hoe age. For this reason we in America, who have long passed this age, who outgrew it in Europe, in fact, and who are now living in the driving excitement of a gasoline and electrical age, have little to fear from peasant farming as it is still known today among the small holdings and hand-labor conditions of the Old World. Our chief agrarian danger, on the other hand—and a serious one—is the far greater likelihood of neglecting the social and economic needs of our farm population so long that the blight of deterioration and inefficiency will develop within it and thus permit, or even force, organized business interests from large urban centers to take over the whole industry of food production. And when this happens, woe to our "rural heritage," and to all the independence, initiative, and sense of responsibility which this inheritance is supposed to contribute to our national character! For big business, as at present constituted, and corporation agriculture, as thus far developed, give but small promise of the internal and spiritual reform necessary to insure the continuance of these qualities.

THE INDUSTRIAL ELEMENT IN MOUNTAIN POPULATION. Having thus disposed rather summarily of the agricultural element in mountain population, let us give attention now to the non-agricultural or industrial element.

Here the first reaction will undoubtedly be that of opposition. For have we not all extolled the agricultural possibilities of the mountains, lo! these many years, and consistently endeavored to persuade the young people in our various institutions to return to the hills? Wise young people, these, for most of them have refused to go back in spite of our entreaties. And why should any one return as a farmer to regions as clearly unsuited to agriculture as are several of our whole counties in the highland area? Such sections, for example, as the

little girl pictured who once explained to me that the reason she could not return to school was because the cow had "fell out of the pasture and broke her neck". Yet this very soil, which at an angle of thirty to forty degrees, has often been hand-tilled and planted, frequently contains enough iron, bauxite, and other valuable minerals to justify the prophecy that the Allegheny Mountains will yet become the greatest manufacturing region in the world—another Ruhr valley, destined to dwarf its pre-

But why not a new, happier, and better type of industry here in the southern mountains? Certainly the possibilities are great enough, and if this group of social workers will but bend its energies to seeing that the right type and conditions of factory life are established, I for one am thoroughly convinced that an appreciable number of our mountain people will be far better off in such work than they are under the hand-to-mouth existence they are now experiencing. Further, it is my conviction that



A Vast Amount of Work Necessary for a Small Crop

decessor into small and inconsequential proportions. For to the fabulous resources with which the southern highlands are now credited may be added long miles of river transportation, mild climate, nearness to markets, plentiful supplies of labor, and, above all, thousands of horse-power of potential electric energy tumbling from their mountain streams every hour of the day and night.

Under modern engineering skill quantities of this power can now be transmitted long distances. This will probably mean the ultimate decentralization of industry, which in turn should result in countless little country-side factories similar to those often seen in Europe. The opposition we all instinctively feel toward industry, especially when it has absorbed and exploited an agricultural people, is well taken and thoroughly justified by past performance.

rural mountain conditions at their worst are quite as bad if not worse than any factory conditions likely to develop in this day and age in the United States. For this reason I look upon this whole question of the industrialization of the highlands not only with less fear than many others but with several positive expectations of advantage and gain in the life of our needy mountaineers.

THE PUBLIC SCHOOL AND MOUNTAIN WELFARE. With the foregoing assumption and proposals in mind, what then of the public school? What is its part in furthering mountain welfare? Very large, indeed, is the reply. Larger in fact and more responsible than that of any other social agency, for next to the state itself no institution of American life penetrates further nor with greater authority than the public school. This is inevitable in a com-

monwealth committed to the principle of compulsory education for all its children. To discharge these obligations creditably two outstanding needs confront the mountain school whether public or private:

1. *It must aim right.*
2. *It must become efficient.*

The first of these requirements is a question of educational philosophy and of faithful adherence to the commonly accepted purposes and objectives of American education on elementary and secondary school levels. These objectives as generally stated for children of secondary or high school age are seven, namely: *health, worthy home membership, command of fundamental processes* (meaning skill in the three R's), *civic instruction, worthy use of leisure* (or general culture), *ethical character* (or morality), and *vocational education*.

All of these ends except the last, vocational education, apply with equal force to the elementary school, and are proper and legitimate objectives for young children (ages 6 to 12) as well as for older (ages 15 to 18). Vocational education as such has no place in the instruction of young children, however, for if it had, our youth would ultimately become pre-destined to the vocations of their fathers, and the principle of free choice, with all that it implies in our concept of American democracy, would soon vanish from our national life. Neither should the elementary school indoctrinate its charges nor fit them specifically for any narrow provincial environment in which they chance to live. Thus to talk of "keeping children on the farm" or "in the mountains" is entirely wrong and diametrically opposed to the best interests of both the children themselves and of our general civic welfare. In other words, all elementary education and the greater part of secondary education should be *general*, not specific, vocational, or restrictive in any sense, and should be fundamentally the same in all parts of the United States, whether urban or rural, north or south, among rich or poor, native or foreign-born, colored or white. Such adaptation as is desirable is largely a question of fitting this same basic subject-matter, the country over, to the needs of different groups of children, and of effecting its presentation and interpretation through the different

backgrounds of their varied experience. We have no moral right, therefore, to shape education so as to keep children either on the farm or in the mountains except by their own free will. If either the farm or the mountain is not worth staying on, then no child should stay. To hold its own against the call of other opportunities mountain life must offer an attractive mode of living which free-born American children may wisely choose and in which they can find satisfactions equal to those of other locations. The same is true of rural life in general, and it is because of this fact and the present handicaps of both, that federal aid in some form is such a vital necessity for both.

By efficiency, the second of the two fundamental school needs named above, is meant not only administrative and professional efficiency as commonly implied in this term, but moral and spiritual well-being also. At least six important factors of school improvement must be realized in mountain education before the schools of this region can be called truly efficient. The first of these is adequate financial support. Upon this all else depends. The second is teacher-training, for without good teachers no school can prosper. When teachers are poorly prepared, however, as is now the case in most mountain schools, the immediate need becomes supervision. Following this and dependent upon it is the technical power of supplementing, adapting, and interpreting the curriculum in terms of the mountain child's experience. Hand-in-hand with this must come greater instructional skill on the part of teachers. And last, though not altogether least by any means, arises the question of the better organization, administration, and consolidation of highland schools so as to place them in more effective and economical units.

Of these various needs for greater efficiency the paramount problem of the mountain school is that of financial support. To understand this question with reasonable intelligence it is necessary to consider the relative ability of the states to support education. Fortunately this complicated statistical problem has been fully worked out for us by school-cost experts of the National Education Association. (See Research Bulletin for January and March, 1926, available from N. E. A. Headquarters,

July, 1927

MOUNTAIN LIFE AND WORK

Page 33

1201 Sixteenth Street, N.W., Washington, D.C.; price 50 cents). From this study a comparison of wealth per elementary school child (ages 6-13) in the eight mountain states of the Appalachian highland with eight of our wealthiest states reads as follows:

WEALTH PER CHILD AGED 6-13 YEARS

Mountain States	Wealthier States
Alabama	\$ 5,889
Georgia	6,464
Kentucky	7,964
N. Carolina	8,449
S. Carolina	6,528
Tennessee	9,367
Virginia	10,811
W. Virginia	16,710
Nevada	\$45,684
California	33,785
Oregon	28,062
Iowa	28,046
South Dakota	25,777
Connecticut	25,315
Washington	25,184
New York	24,500

From the above columns it is evident that Nevada has almost *nine times* as much wealth per elementary school child as Alabama; California *over five times* as much as Georgia; Oregon *four times* as much as Kentucky; Iowa *three times* that of North Carolina; and so on down the list. Moreover the same discrepancy shown here between states exists likewise *between counties in the same state*. And in many instances between different communities within the same county. All of this taken together represents the basic argument for *state and federal aid to education* and explains why school leaders have been so active during the last seven years in trying to attract national attention and support to the Curtis-Reed bill now before Congress, which would place a Secretary of Education in the President's cabinet and ultimately put education on a par with commerce, labor, agriculture, military defense, and other portfolios of the government.

THE RELATION OF PUBLIC SCHOOLS TO PRIVATE

A minor question which has been troubling this Conference for some years, I am told, is the relationship between public and private or denominational schools. Just why there should be difficulty on this point I cannot quite understand. Certainly there need not be if all concerned adhere closely to the fundamental principles of every-day democracy upon which our government is supposed to rest. In a country like ours, committed to the accepted practice of free compulsory education for all chil-

dren at state expense, there can be no question of the right-of-way of the public school. This does not mean that there is no place for the private school. Far from it! For the private school has long played an important role in American education and will very probably always continue to do so. Here in the mountains as elsewhere its chief functions are two: (1) to reach any backward or neglected areas not yet reached by the public school; and (2) to serve as an experiment station in educational theory and practice where different and more advanced policies may first be tried out before application and adoption by the public school. These two important functions private schools in the mountains have long fulfilled with distinction and credit, and that the best of them are still rendering this service is well shown by passing reference to the outstanding demonstration of rural adult education now being worked out by Mrs. Olive D. Campbell in the John C. Campbell Folk School, at Brasstown, North Carolina.

HOW MOUNTAIN WORKERS CAN HELP

But the public school up here in the mountains, notwithstanding its numerous potentialities and great advantage of state support, is often at best "a poor thing." Even its warmest friends must admit this charge. True friends, however, will still defend its large possibilities and do all they can toward realizing these possibilities. In this direction the members of this conference might make several moves. In the first place, it seems to me that you should withdraw your private and church school from any community where the public school develops and where there is not enough enrollment to demand two schools. This will often cause heart-ache, no doubt, but it should be done, and done *rationally, cheerfully, and promptly*. In the second place, you could do much for the struggling public school by lending it your moral support, and such patience and assistance (both of which it sorely needs) as you can spare from other duties. Again, as already pointed out, you might make a real contribution to public school education by developing your private schools as real experiment centers leading the way for the more conventional and institutionalized public agency. And, finally

you can make the greatest contribution of all by joining forces, and that full heartily, with those leaders in public school education both within your various states and throughout the nation as a whole, who are trying to improve public school service through better legislation, state and federal aid, divorce from politics, better teaching, supervision, and all the rest. This is by far your largest opportunity for aiding public education, and in the name of American childhood and all that we hold dear in American life I urge you to discharge this obligation without stint or hesitation.

THE MOUNTAINS A HUNDRED YEARS HENCE

By way of summary and conclusion may I invite your attention to an imaginary picture of the Appalachian mountains a hundred years hence? If this seems a visionary and foolish pastime, my defense is merely that we educational and social workers would do well to look more often into the future, "far as human eye can see," for by so doing we gain perspective and guidance for our present efforts.

Looking through the fanciful lenses of the imagination I see the day when this extensive mountain area, embracing parts of eight great states, with its native American population of over four million people will be completely resuscitated and adjusted to its social and economic possibilities. Countless wheels of industry driven by water power now unused will enliven the barren hillsides, dotting them with prosperous villages and giving rise to a new and better type of factory life than that commonly known heretofore. Small industries these will be for the most part—decentralized, ruralized, and humanized—with hygienic and artistic plants, profit-sharing management, short hours of labor, and numerous other social and economic advances. Because of the short working day a generous allowance of non-employed or so-called "leisure time" will then be found in each of the twenty-four hours. But for the factory operatives of the future these will be the busiest and certainly the most varied, interesting, refreshing, and educative hours of the week. For into them will go, not only the general social, recreational, and athletic activities of the industrial worker's life, but also his gardening, home improvement, informational

and pleasurable reading, music and art activities, lecture courses, continuation study, and the various other individual and group interests.

Such agriculture as remains—and the total yield of the region will at least equal, if not greatly surpass, its present output even though the acreage has been much reduced—will be not small-scale, hand-labor cropping but scientific fruit-growing and truck gardening or large-scale stock-raising and forestry; the latter, at least, broadly planned and financially aided by the federal government. Meanwhile the non-productive but scenic areas from which much of this industrialized village population has been drawn will have gradually shifted over to recreational and playground purposes, and will have thus become not only useful and socially valuable but economically productive as well.

In all these changes transportation and communication will have played a large part and penetrated so deeply into the detached little coves now nestled among the hills that isolation, provincialism, and family feuds will have vanished forever. For not only will the automobile, telephone and hard-surfaced road characterize the mountain community of the future and find a familiar place in daily living, but so also will the radio, television, and airplane!

Marching abreast of all these material changes will have come others more important, those of social and spiritual impress. Prominent among these will be the new public school, thoroughly modernized, efficient, original, and of dream-type consolidation. Hand in hand with the school will have entered the rural hospital, public health nursing, a more dynamic and spiritualized church, play and recreation centers, and all other institutions and agencies necessary for the best welfare of the individual or of the group as a whole.

But the best thing about this canvas of the future is neither the health center nor the school nor even the church. These are all significant and essential to the picture, but the very warp and woof of which the canvas is made will be the *sound economic foundation underlying all else*. This in turn will have been based through the intervening years upon a

general shift of population from non-productive agricultural areas to those regions and industries where men can earn an honest living. And it is this first problem, the basic economic program, that I would leave in your thoughts, for it challenges every social and educational agency concerned in mountain welfare.

DISCUSSION

Rev. H. H. Graham, Cedar Creek, Tennessee

I believe fully in everything Miss Carney has said, but she is, without doubt, theoretical and idealistic. There is still a great period of years to be covered before we will realize all of her dreams. Let us look at some of the present conditions. In some of the schools which are under the control of the county, the teachers have themselves gone no further than the seventh or eighth grade. The county lays down a program, but poorly trained, inefficient teachers cannot carry it out.

We all agree that the three R's should be taught. However, the fundamentals of welfare should also be considered, health, happiness, and prosperity. Our teachers teach physiology; they tell the mountain boys and girls the number of bones in the human body, the number of blood vessels, the number of teeth, etc. Would not their teaching be much more practicable if teachers had been taught why and how they should cope with the health problems they meet in the school and community? I have slept in a single room with seven other people, one of whom was a mother in the last stages of consumption and suckling a two year old child, and there was no ventilation except the fireplace. Health is the first step in mountain welfare.

The next steps in mountain welfare, happiness and prosperity, are closely related, but the prosperity must come first. Prosperity depends upon production, and production is a serious problem in the mountains. I agree with Professor Anderson that certain areas should be depopulated. But will the people move out? Those of you who have worked in the mountains know that you cannot remove mountain men and keep them happy. Just as you cannot overcome the desire of the city-bred man to

get back to the city, so you cannot overcome the mountaineer's desire to get back to his rocks. Now if the territory can't be depopulated, what are we going to do? Interest must be aroused in dairying, hog-breeding, poultry raising, and fruit growing. And here a great responsibility rests upon our mountain rural teachers.

In closing, I'd like to ask this question, if, as Miss Carney suggests, the solution of some of these problems lies in securing Federal Aid, "Upon whom does the responsibility rest to secure this aid?"

Mrs. Campbell

Miss Carney tells us that even the fertile farming regions are being depopulated; therefore this is not an entirely economic question. Just what does cause people to leave farming regions? I think it is partly due to the public schools. The public school teachers reflect the opinion of the United States that we must *acquire in order to develop—acquire money, acquire lands, acquire just to have*. I think we have lost one of the ideals of life. What do we get education for? Is it hopeless to think that we can develop or get education eventually that will not lay emphasis upon our materialistic acquirements, but upon living?

Miss Carney used two words, "larger opportunity." What is larger opportunity I ask you? Is it a question of staying in the mountains or getting out? We say that the people should move out and get larger life, but are we right in emphasizing that larger life as measured by the money one can get, or the amount of information or reputation? Why do we not realize the larger life? Are we such a materialistic nation that we cannot hope to get a glimpse of real life? Must we always feel that the larger opportunity is in the city?

In a higher world it is otherwise; but here below, to live is to change, and to be perfect is to have changed often.

—Cardinal Newman.

If any man is able to convince me and show me that I do not think or act right, I will gladly change; for I seek the truth, by which no man was ever injured. —Marcus Aurelius.

THE CHURCH AND THE ACID TEST

J. W. Hatcher
Professor of Sociology, Berea College

If, in the midst of the ecclesiastical anarchy prevailing among the groups representing Roman and Greek Catholicism and scrambled Protestantism, it is possible to discover a definition, policy, objective or principle sufficiently universal to justify the idea of unity or the use of one all-embracing term implying an entity, we might be a little more certain of what is meant when we speak of the church. That such is possible is not certain. But it may be that a survey of the entire range, from the extreme ritualism of the high church to the boundless emotionalism of the "Holy-rollers", would reveal that, with ample allowance for varying interpretations of his personality and



School Farm, Pleasant Hill Academy

mission, loyalty to Jesus and the enjoyment of spiritual values growing out of such loyalty are the common ideas which justify the implication of unity. Assuming that there is such unity we use the all-inclusive term, church, and we raise the question as to whether or not it can stand the acid test.

Borrowing the expression from the chemical laboratory, we shall try to be faithful to its original meaning. In chemistry the acid test is a search for certain high values and an attempt to get rid of all cheap substitutes and camouflage. In this meaning the term is used here. The church is tested with respect to certain intrinsic values. If we assume that the

church is attempting to realize the end toward which Jesus labored in his teaching and ministry, we shall find that there has always been the clearly defined two-fold end: the abundant life for the individual, and the Kingdom of Heaven as the universal social order. Any thorough-going test of the church must be made with reference to this two-fold end. Is the church effective as an expression of, and an instrument for accomplishing, the abundant life for the individual and the establishment of the universal reign of God? The abundant life is nothing short of the full physical, intellectual, and spiritual life of every individual, and the Kingdom of Heaven is not less than the practical expression of good will in every human relationship and activity elsewhere. In this test, as in any fair test in the laboratory, we look to results. The question is raised: "What have we, or how did it work?"

The most casual glance at Christendom, with its starved, gaunt-eyed personalities, with its crass materialism, ranting chauvinism, damning institutionalism, strutting professionalism, and glorified crime; with its militarism trampling under foot every true ethic of the universe, with its blatant ignorance presenting itself as the acme of wisdom; et cetera,—a glance, I repeat, will reveal how far we are, after two thousand years, from the end which we profess to seek. The test shows negative. We ask, why? The answer is sought in three phases of the situation.

I. The Main Issue Lost.

From almost the very moment of the report that the tomb of Joseph of Arimathea was empty down to the present hour, speculation has been rife. Strange metaphysics, emphasis upon one phase of the teaching of Jesus to the neglect of others, questions of policy and ritual have served to confuse the mind and divide the would-be disciples into warring camps, each defending its own doctrine or form of organization. All the way from the Montanists and Gnostics down to the Christian Scientists, not forgetting Lutherans, Calvinists or any of the others; and from the simple associations for mutual aid to the Roman hierarchy, we have the results. Christianity is reduced to sectarian shibboleths. God is made to be a promoter of gymnastics; hate is deliberately cultivated

in the interest of sectarian prosperity and justified under the guise of loyalty to truth. The main issue is lost. Jesus' scale of values has disappeared. Through the ages, the individual of such clearness of vision and comprehensive grasp of the teaching of Jesus as to realize the abundant life in his own personality and to contend with relentless devotion for the great objectives of Christ is so rare that he is regarded as a genius and a peculiar "god-send". He is "out of center" with the church. His power and success are in spite of the church rather than the result of it.

II. An Orphan World.

In the teaching of Jesus the object of all devotion and the center of all true authority is God. He bears the world in the hollow of his hand. He is the Great Heart ministering to the world. In him all the virtues of life are absolute. To Jesus the waving harvest, the gathering storm, the suckling babe, the dynamic spiritual personality, good will and justice in human relations, etc., were the manifestations of God. He sought to lead men into such relations with God as would give them insight into and make them masters of the laws that govern the good things of the universe. If he did marvelous works, it was not only to satisfy the demand of his generation for the spectacular as an evidence of a special commission from the deity, but to call attention to basic laws which govern sowing as well as harvest, communication as well as movement, health as well as character, death as well as life. What he did as well as what he said was an attempt to acquaint man with the actual nature of the universe and an attempt to lead him into an understanding of how to relate himself to it, in order that he might realize life in the true and full sense. Slowly but surely in the realm of the so-called material, man is finding out the laws; and beauty, plenty, and comfort are beginning to abound. And while we are busy harnessing the forces of the earth, sea, and sky for the enrichment of human life, we are catching hints here and there of the great undergirding of the laws we call spiritual. If the signs of the times may be accepted, and if the revelations of Jesus are true to the universe and be not the tricks of magic, we shall discover that the laws which govern the spirit-

ual are as definite and fixed as those that hold the stars in their courses. If that is not true, where is the basis for spiritual growth and moral progress? If it is not true, how is a universe possible?

But the church, by its artificial devices of dispensations and the arbitrary division of places, persons, times, and functions into water-tight compartments of sacred and secular, has destroyed the possibility of a universe and has shut God out of the world. We are orphans. In the attempt, however, to keep the spectacular as the assurance that God is still in the world and to consistently check up with tradition and keep control over the masses of men by the appeal to fear, the church is still attributing sweeping epidemics of disease, devastating floods and famines, and hellish wars to the anger of an outraged God.

But we have come to know that, when the breeding places of a certain mosquito, the transmitter of the yellow fever germ, are destroyed, the pestilence of yellow fever is at an end; that when our food and water supplies are cleansed of typhoid bacilli, the ravages of typhoid fever cease. We are not ignorant of the fact that our devastation of the forests has opened the flood gates upon the lowlands and that we must pay the penalty of our folly. Neither are we unaware that when the struggle for control of natural resources and markets and of land and water routes, the animosities growing out of exaggerated nationalism, et cetera, have ceased, and men have learned to think in terms of the whole instead of those of segregated parts and to work out a basis of understanding and cooperation, wars cease. Now if these things are true, and the countless other similar situations which might be mentioned, what is the inevitable conclusion? Where is the evidence of the presence of God? One group frankly admits that the divine presence was with prophet and apostle, as was made clear by miracle, but that we are left without witness. Another group insists that all is mud. Either gives us an orphan world.

On the other hand, Edison has conquered darkness; Watt, Stevenson, Morse, Bell, Marconi, the Wright brothers, and a multitude of collaborators have subdued space; Pasteur has started us on our way to victory over disease;

Burbank became the master of beauty in the realm of the plant when he touched the daisy and the rose, and of utility when he laid his hand upon fruit and vegetable. But why multiply this great cloud of witnesses? Is it less a manifestation of divine presence for these to discover the laws of the great cosmic forces and reduce them to an exact science that all humanity may be blessed by them than for any prophet or apostle of old to perform the marvelous deed but leave no datum by which it could be done again? Is it less divine for Dr. Wade in his island retreat to cure thousands of lepers by scientific method than for Moses to release one or Jesus ten? Strange bases of interpretation and scales of value possess us. If God was ever in the world, is he not now and are not these as clearly his witnesses as those catalogued in the Hebrew letter? And in failing to so recognize "The Onward March of God", has not the church lost its chief capacity for service and its major reason for existence? What adequate substitute has it for Jesus' concept of the living, imminent, ministering Father as the object for adoration and the center of authority? And without such, by what leverage is it to accomplish its appointed task? How shall the abundant life be realized, and how shall the heavenly kingdom be ushered in? Must these, too, come in spite of the church?

III. The Bartered Birthright.

The ultimate end toward which Jesus labored was the Kingdom of Heaven. The phrase was ever on his lips. He canvassed nature and society in search of fact and parable by which he could give some adequate idea of its character and meaning. Its chief value is personality fashioned into godlikeness. Every custom, convention, institution, and the entire moral code were evaluated on the basis of their relation to it. The only justification for the existence of any one of them was the promotion of this type of personality. All that failed must be discarded or reformed. Whether it was the Sabbath, the temple, the law, customs, class distinction, national and racial preferences, or what not, the attitude was the same. Its value must be sought in its ultimate effects upon the life of the individual and the relations of humanity as a whole. If it fails to make its con-

tribution to, or if it interferes with the full, rich life of the individual and such relationships and conditions within the entire family of man as will result in such life for the individual, it is anathema. In the early centuries the church in large measure accepted Jesus' point of view, and consequently it was in opposition to vested interests everywhere. As a result, recruits were, in the main, gathered from among the lowly, were regarded as the enemies of all existing economic, religious, political and social organizations, and were hunted down and slain like wild beasts. It continued to be so until the Roman emperors conceived the idea of using Christianity as a means of conserving the rapidly disintegrating empire. In these processes of adjustment, the church lost its simplicity of motive, life, and organization. It gained wealth, social prestige, and political power, but it became morally corrupt, exchanged the motives and values of Jesus for those of the politician, and from that day to this it has been the willing tool of every vested interest. It bartered its birthright for a mess of pottage. It sold its soul to save its skin.

To indicate what is meant, it is not necessary to canvass the range of history from that day to this. A case or two in our immediate situation is sufficient. Jesus stressed thorough-going, positive, aggressive, goodwill, wrought out and practically expressed in all human relations, as the means of security and progress. There was no place for retaliation or for the meeting of evil with evil. But in our recent war, as has been true in every war during the past sixteen centuries, the church became the chief agent of the state for the cultivation of hate and bitterness and destruction. It set its seal of approval upon the perversion and prostitution of every energy and institution and ethic for the purpose of rousing the nations to an orgy of high-handed, wholesale brigandage, rape, and murder.

Again, Jesus taught that in the Kingdom of Heaven, all racial, national, and class discriminations disappear. In him, "all are one." And yet we have the recent spectacle of the deliberate mobilization and capitalization of the basic prejudices and antipathies of the American nation for the avowed purposes of

coercing certain racial, national, and religious groups in our midst. This whole movement of the recent Ku Klux Klan directed against Negro, Catholic, Jew, and foreign born was sponsored and directed by the church. Its organizers and chief promoters and officials were, and are, either ministers or prominent laymen in the Protestant churches, and the major portion of the membership is composed of those who are "in full fellowship and good standing" in these same religious bodies. And so thorough has been the perversion of the basic teaching of Jesus that, not only has there been in the carefully wrought out economic boycotts, social ostracisms, political manipulations, midnight outrages and atrocities, and deliberate cultivation of hate and animosities, no apparent consciousness of inconsistency with citizenship in the Kingdom of Heaven, but the members stiffen themselves for new onslaughts by the strange notion that they are engaged in the high task of doing the will of God.

And once again we take a case. Not only has the church failed to register any effective protest against the deliberate exploitations and imperialism of the age, but it has grown opulent and arrogant through them, as it has done since Constantine. The appalling infant mortality rate resulting from low wages; the ravages of disease among adults, because of bad working conditions, poor housing, inadequate food; the lack of education and social opportunities that qualify for citizenship and true living; and physically dwarfed, intellectually stunted, and morally warped masses—the inevitable result of our present system; all these bring no challenge. It is perfectly permissible for London, Paris, and Berlin to draw off the wealth of Asia, Africa, and the islands of the sea, under the protection of marshalled armies and dreadnoughts, and to leave the helpless natives of these lands within the grip of biting poverty. If it is good ethics in Europe it is reasonable to suppose it is in America. Consequently the insatiable appetite of the wealth seeker of the United States finds rich harvests in the unused resources in the lands of the Caribbean. Moreover if these peoples whose lands are being rifled dare to protest, Uncle Sam's army and navy stand by, with threat of shot and shrapnel if there is a move until "the

job is done clean." Might makes right. Nor is it different in our own Appalachian America. Some thirty years ago a few recreant Americans took advantage of this people's ignorance of values and began the wholesale robbery of our section of the nation. While New York and Philadelphia grow richer every hour at the expense of Kentucky, Tennessee, and all the other states of the section, these states hasten on toward unspeakable poverty. Every hour of every day in every year the natives of the mountain section grow potentially poorer. By the most skilful economy it is not possible for them to gather together funds that will make possible the building of decent roads and the development and maintainence of adequate schools. And the corporation carrying on the exploitations, not only centers the wealth in the East, but pays no taxes on one foot of timber cut, one pound of coal or fire clay mined, or one gallon of crude oil drawn off, and most grudgingly constructs a short strip of road or paves a street which is primarily to serve its own interests. And none of these things are sufficient to arouse the church. A few spectacular gifts for the endowment of colleges, an occasional pipe-organ, the sprinkling of the land with libraries, a few millions for a St. John's, etc., satisfy the conscience that might dare get a glimpse of the real meaning, and expediency pad-locks the lips and stills the pen. What has become of Jesus' idea of the abundant life and of the Kingdom of Heaven in a situation like this? How would Jesus fare in the midst of the church in Europe and America if he should come in person today? If vaunted nationalism, institutionalism, ecclesiasticism, and crass materialism killed Jesus in the first century, what would be his fate in this the twentieth? What of the church and the acid test?

The secret of the finest and largest life is to keep persistently at one's best.

"Rational Living" —King.

Take away thy opinion, and then there is taken away the complaint, "I have been harmed." Take away the complaint, "I have been harmed," and the harm is taken away.

—Marcus Aurelius.

AFTERNOON SESSION—MARCH 31, 1927

Dr. J. W. O'Hara, Presiding

THE EVOLUTION OF A CHURCH SCHOOL

Miss Anna Belle Stewart

A few years ago in speaking on the evolution of anything one might have spoken in some other state than Tennessee. I believe I am safe this time, however. On the first night of the conference the shifting conditions in the mountains were brought to our attention. I am sure we were impressed, if we had never been before, that education must adjust itself to meet the changing conditions of the twentieth century. Dr. Hubbard's "Changing Conceptions of Education" has been an inspiration to me and I know it has been to many others. He shows in a masterly rather exacting presentation of the three R's of a generation ago to its present comprehensive system with its attempt to meet the needs of the day. We used to burden the mind with material which was supposed to carry over and aid in the preparation for life, but which failed in so doing. Then there came the time when we had our attention directed to the things that would bring economic satisfaction to our people, such as weaving and the various industries. That was a long step. I remember a conference of our mountain workers in Kentucky about ten years ago when such subjects were the vital issues. We felt the necessity of adjusting ourselves to changing conditions. Some of us went home from that con-

ference a little disturbed over the discarded classics,

Now we are looking forward to that new day which was so adequately described by Mrs. Campbell this morning, the day when economic welfare alone will not be sufficient. This new education is on its way. A system is being evolved which is helping to meet the needs of our young people. We hear less about profits, I believe we have gone far beyond that now and the test of real value is the human rather than the economic interest. Our chief concern is good citizens.

Several years ago something occurred in the mountains of West Virginia that was counted a tragedy. The dormitory of our Pattie C. Stockdale School at Concord, West Virginia, burned down and the work of the little school in the hills had to stop. However, to those who had to deal with the situation there came out of the darkness a gleam of encouragement. Here was an opportunity to establish a work on a different basis. The little school had done its work but there was a larger and better work to be done. A thorough study of the whole territory was made and a cooperative plan was worked out between the public



Hundreds of Acres of Wooded Lands to
One Acre Fit for Corn

school forces and the church board.

The little Junior High School in the community was not a standard high school, and yet it was the only one available for three mining camps and three large rural communities. Instead of duplicating the public school, the church had the chance to join forces with the two fine men who were teaching and make that

little school an accredited one. For many months that cooperation hung by a thread so slight that we feared it would break, but it has held and proved the worthwhileness of the venture.

The fame of this school went up and down the valley. Young people from hamlets which had never before been represented made their arrangements to come. By the opening day there were about fifty students. We were able to take eight girls in an improvised dormitory back of our chapel.

During the summer of 1926 two very long strides were made. The two shacks in which the school was held were found to be inadequate, as the registration promised to double itself. After long days of arguing, discussing, reasoning, and suggesting, the school board decided to erect a new school building. The Church Board had erected a lovely dormitory for girls and promised to contribute one full time teacher to the school. The tenth grade was added. Now our Coal River Valley boasts of two large brick buildings—the Junior High School and the Pattie C. Stockdale dormitory.

If any school has ever tried to adjust its curriculum to the community it serves, I think it is this one. A most careful survey was made of every home. Conditions, economic, social, etc., were studied and every adjustment made was with the view of helping the people. At the beginning conditions were pretty bad. In that area, fifteen miles in length, there was only one doctor, and he was employed by the mine and was not usually available for other people. For the same section there was but one trained nurse. The charm doctor, still in demand, was as potent a factor as he was in his father's day. According to the mountain belief he has supernatural powers of healing. But through our health groups new standards are being developed and carried into the homes. Care of the sick and first aid are being taught and real progress is being made in the fight against disease and in the promotion of healthful living.

In our home economics course we have had the opportunity of working out better home conditions. Not only have we taught cooking and sewing but better home administration. Great emphasis has been placed on

diet and food values, the dress of the family—of the girls themselves as well as the little brothers and sisters—and the necessity of a family budget. Many inquiries have come in from the homes of our community as to how they should divide their income from the mines so as to increase their opportunities. The students have also taken an interest in fixing up their homes and making them more attractive.

From the beginning we faced the problems of the lack of recreation and the proper use of leisure time. The new students were the most



School Farm, Pleasant Hill Academy

pitiful. They were at a loss as to what to do when they had some spare time. We had organized Girl Scouts, Boy Scouts, a singing club, and a young men's club—all of which have been welcomed. In connection with the church work there has been the opportunity to use dramatics. Each year we have a Church School of Missions during which we present a play or a pageant. Some remarkable acting has been developed. The reading of good books has been encouraged, and if you could visit our reading room you would see a large group of boys delving into books for two hours at a time. All the young people love singing and seem never to tire of it.

It was a great surprise and a joy to me when our reading club came and asked if they might have a Bible study class. One boy said afterwards that he wouldn't have missed that class for anything. As he explained, "You don't know it, but when I came to the Christmas exercises last year I had a gun in my pocket. I didn't have the spirit of the season.

I wouldn't bring it now." He is now a Christian and one of our most active workers. Training for religious leadership is an important part of our program.

Our school has resulted in transformed lives, and vital changes are taking place in every home into which our students go.

Mr. R. A. Kilbourne

I have in speeches said much against the use of the *slogan*, and yet it is with a slogan that I wish to introduce our subject this afternoon. "How do you spend your time after seven o'clock at night?" Perhaps in the mountains "after seven o'clock at night" is not the great period of leisure, but nevertheless this slogan introduces our topic. What do we do when there is nothing to do, when time hangs heavy on our hands?

Recreation must be a rest time, a re-invigorating and renewing of the forces of life; and play must be an educational process. I have very little to say about the value of play, the need of play. Let others give such arguments if they wish to.

The question is, what shall we do for the cause of recreation? First we can establish the purpose and accept the philosophy of recreation. A few years ago the Methodist Episcopal Church made a rule for its local churches that there should be recreation. Being a Methodist, I know that this is just a beginning, but it is that. Our young people who go out to educational institutions not only get some training in recreation, but learn its values; they believe in it.

In the way of organizations, we have the Boy Scouts, Girl Scouts, Campfire Girls, Christian Associations, Play Ground Associations, etc. We should cooperate with those that are particularly suited to the local needs.

The problem of organization programs is related to the purpose of recreation. The program should deal with the past, present, or future. There is much that we can do to re-live the culture of the days gone by. We can travel over land, over water, and through the air and can visit other countries—by reading books. We can buy tickets from the National Geographic Society and visit other peoples,

learning their folk ways. We can preserve something of the interesting, helpful, inspiring culture of our own people in the days gone by. In the realm of the present we should have something to help us develop the cooperative spirit, something to overcome delinquency, something to develop culture. We can use religious organizations, reading clubs, dramatic clubs, etc.

What may we plan for the future? I can only speak about that in terms of one hundred years. I like to think in shorter terms than that myself, but it will take that long to develop a recreational program. We must begin giving training in recreational life to a group so that they will have it for future generations. Especially should we train those who are in the lower grades of our schools now, for it is hard to correct bad habits already formed.

I am not sure whether we have such a thing as athletics in the field of play or recreation. I would put athletics in the field of business advertising. If that is the purpose of college athletics these days, let's not include them in recreation.

This brings me to the most important thing I want to speak about this afternoon. Our large industrial cities have their large tracts of land turned over to recreational purposes and their people are educated to use them. But what are our mountain people going to do to fortify themselves against the impact of industrial life on their communities, without the development of the system of parks and playgrounds. How are our mountain people going to fortify themselves against this, or prepare for it?

In closing I want to ask that a philosophy of recreation be established for the children of the future. I like to think of our Master as he played the game. He did not play to crowds he had no banners to flourish, no music and inspiration, he received no salary as a player of games, there were no records to be broken that any one other than himself recognized, there was no umpire to call fouls on the other side. I like to think of this as the philosophy of recreation. If you and I can see to it that recreation develops a faith in one's self and in God, I think we will have the philosophy of Jesus.

THE BEST YET*(Continued from Page 1)*

State Boards of Health, Nursing Field of Public Health work, Y.M.C.A., Girl Scouts.

What the Conference means to this group, which is especially interested in the peculiar rural problem of our southern mountains, was very evident when during the last morning session church boards, organizations, small

hospitals, schools, community centers and friends pledged \$750 toward the 1928 Conference Fund. Started by Mr. Campbell fifteen years ago, this Conference has become the clearing house for our Southern Highland work. Here we meet old friends and new. Here we discuss our common problems and with new vision return to our many valleys and mountainsides. All wish to have a share in carrying it on. —*Marguerite Butler.*

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Berea College
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The purposes of **Mountain Life and Work** are to interpret the Mountains to the Plains and to mediate information and inspiration to comrades in the service of the mountains. The desire of the editors is to give a fair presentation of conditions as they are today—the great assets of the mountains, their progress, and their needs.

The magazine aims to cover the whole field of mountain life and work. Certain issues will be devoted to particular fields such as Health, Education, Religion, Social Service, Agriculture, Industry, Handcrafts, and Folk Lore. There will be other miscellaneous numbers. Contributions will be sought over a wide range of subjects, and from the whole geographic area comprising the Southern Highlands.

In recognition of the beginning already made, the Conference of Southern Mountain Workers at its meeting at Knoxville, April 6-9, 1926, passed the following resolution:

"That the Conference of Southern Mountain Workers express their gratitude to Berea College for having undertaken the publication of **Mountain Life and Work**, which is of such interest and value to all engaged in mountain work, and that the Conference pledge their moral support to the future of the publication."

The editors are happy to announce that one of the Foundations has expressed confidence in the magazine by the guarantee of \$1,000, or approximately one-third of the expenses of the current year. But the success of **Mountain Life and Work**, like that of every publication without endowment, will depend upon the whole-hearted support of the friends it has and the friends it shall make. The former are assured a deep appreciation of their loyal support. The latter are invited to co-operate in a worthwhile enterprise.

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